

AUGUSTIN LESAGE  
THE FRENCH PSYCHIC ARTIST



# Quarterly Transactions

OF THE

## British College of Psychic Science

LTD.

EDITOR : MRS. HEWAT MCKENZIE

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EDITORIAL NOTES

RESIGNATION OF MR. S. O. COX

It is a matter of regret to the College Council and to many members that the Hon. Principal had to intimate in April that, for reasons of indifferent health, he found it impossible to continue to hold the office. Mr. Cox has served the College in a voluntary capacity in this position for over two years and has given the closest attention to the exacting duties which it entails. The Council has minuted its appreciation of his services and, since his resignation, many letters have been received from members expressing their regret and wishing Mr. Cox a speedy return to health.

\* \* \*

The Exhibition of Psychic Paintings at the College in June, the work of Mons. Augustin Lesage, a French miner, gave a great deal of pleasure to many visitors. His lecture on his life and work, translated and ably delivered by Mrs. Hélène Fry on June 8th was warmly appreciated by an audience which filled the College Lecture Hall to capacity.

In his early manhood while working at his calling as a miner, Lesage heard a voice saying, "One day you will be a painter." As a Catholic he may have been familiar with the idea of ghostly voices but this experience only produced fear, and it was not till some time later when he heard some fellow workmen discussing the beliefs of Spiritists that he began to associate his voice with the idea of an intelligence seeking to communicate with him. Experiment followed leading to conviction, and in great ignorance as to what was required he provided himself with some materials and began painting. He works in a kind



of semi-trance and is "guided" by his helpers, whom he claims to see and hear, as to the selection of colours and as to the remarkable designs produced. The *Evening News* of June 8th gave the Exhibition a good notice with the caption, "Spirit voices inspired a Miner Artist."

\* \* \*

Jean Meyer and Dr. Osty of the Paris Institut Métapsychique International, were the first to recognise his fine gift and brought it to the notice of a group of scientists, artists, and archæologists who subjected Lesage, his painting and his execution to prolonged investigation. His first painting, measuring nine square yards is hung permanently in the Institut and is greatly valued. Through the kindness of Dr. Osty the painter was allowed to bring this to the College where it has aroused the greatest admiration. Other paintings have been exhibited at some of the best Paris Art Salons, one of which has honoured Lesage by membership, the first member who had ever received such an honour without undertaking the usual art courses.

A score of paintings have been brought to London—but a few of the over four hundred he has produced since his work began. The architectural composition, the intricacy and beauty and variety of the designs and the delicacy of colouring evoke the wonder and enthusiasm of artists who have viewed them. Lesage's studio is the kitchen of his humble home in a village in the Pas Du Calais and his work gives him the greatest happiness. He claims that he is inspired by a group of unseen artists but says the time has not yet come to disclose their names nor can he say much as to the meaning of the rich symbolism employed except that it relates to the evolution of religion.

The College has often exhibited collections of psychic paintings but none have shown the fine technique and harmonious composition which those of Lesage display. We are proud to have had the honour of showing these to the public and of having the painter with us; his intelligence and modesty and his belief in his inspiration and in his helpers made a profound impression on all who have met him and been privileged to talk with him. We leave it to the psychologists



who may have other views as to the source of his inspiration to enlighten us.

The paintings on leaving London were exhibited at the Psychic College in Edinburgh and one painting has been bought and will find a permanent place upon its walls.

\* \* \*

Extra-Sensory Perception or E.S.P., as it is popularly named, is becoming a household word in the States and the cards used by Dr. Rhine in his famous experiments at Duke University with his students can be bought in the popular stores. This has set up a wave of experimentation on telepathy and from it some knowledge of sensitivity may become widespread. The publication of *New Frontiers of the Mind*, by Dr. Rhine, in which he sets out the results already known to students, coincides with a storm of controversy regarding his findings in University and other circles. Similar experiments carried out with a group in London on a fairly large scale are declared inconclusive as to supernormal results. It is also said that some of Dr. Rhine's cards are believed to provide indications to acute minds which vitiate results.

This, if correct, only applies to certain experiments; Dr. Rhine is already dealing with the matter and can safely allow the storm to spend itself. Telepathy does not stand or fall by Duke University results but Dr. Rhine's was the first large-scale attempt by students to demonstrate psychic faculty. When all sources of experimental error are stopped time may be found again to repeat the experiments and provide good conditions for the psychic faculty to show itself. That is the most important thing and Dr. Rhine we believe does provide such conditions for success.

As G. N. M. Tyrrell says, in dealing with these experiments in his recent excellent book, *Science and Psychical Research*, "All Dr. Rhine's subjects were certainly under his personal influence, had a high regard for him, lived in a buoyant atmosphere and were affected by his enthusiasm. If my own experience counts for anything, these circumstances are likely to have had more influence on the results than anything else. They are essential for removing the natural inhibitions with which the faculty is hampered."

\* \* \*



The following message from the Secretary of "The Unit of Service," Mrs. Alice Bailey's group, is commended to all our readers:

"We are deeply concerned that at this time, when the horizon seems so exceptionally dark, every possible effort should be put forth by all of us who share a common vision. Let us recognise that the only possible way to correct our present world situation is by the steadfastly manifested attitude of good will and by the bringing to bear of spiritual forces in all human relations."

## PSYCHIC SCIENCE

The Editor would be grateful to any member or reader who could provide the following early copies of PSYCHIC SCIENCE as requests are constantly reaching the College for complete sets for binding volumes of the Journal:

1922-23.	Vol. I.	Nos. 2, 3, 4.
1923.	" II.	No. 1.
1925.	" IV.	No. 3.
1928-29.	" VIII.	No. 4.

or any copies of the first five years, 1922-1926, would be valued.

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## MISSING LIBRARY VOLUMES

The following volumes are missing from the Library shelves and members who use the Library are asked to examine their own shelves in case their return has been inadvertently overlooked. If found please return to the Librarian, 15 Queen's Gate, S.W.7.

ANON. "La Photographie Transcendentale."  
 BARBANELL. "The Trumpet Shall Sound."  
 CHURCHWARD. "The Lost Continent of Mu."  
 COATES. "Seeing the Invisible."  
 COOPER. "Spiritual Experiences."  
 DALE OWEN. "Footfalls on the Boundary of Another World."  
 DENIS, LEON. "Life and Destiny."  
 HYVER. "Communication with the Next World."  
 INGALESE. "The Greater Mysteries."  
 LEVI. "Transcendental Magic."  
 MACLEAN. "Death Cannot Sever."  
 MAITLAND. "The Bible's Own Account of Itself."  
 MARZORATI. "Synopsis of Sittings with Chas. Bailey."  
 MOORE. "The Voices."  
 MYERS. "Human Personality (abridged)."  
 SAUNDERS. "Health" (Abduhl Latif).  
 TROBRIDGE. "Life of Emanuel Swedenborg."



## RETIREMENT OF "MISS FRANCIS"

The enforced retirement, for reasons of health, of one of the most valued mediums on the College staff, "Miss Francis," Miss Nina de Verthier, is a heavy blow to the work, for such sensitives are rare and their gift only reaches the stage of wide accepted general appreciation as the result of the most devoted attention to its care and development on their part. Miss de Verthier was one of the very early members of the College, and took full advantage of its courses of study and also attended a development class. She had at this time the faculty of receiving messages by means of the 'glass and letter' method. It was not till some years later that, after an illness which made a break in her work as a teacher of French, she made the important decision to undertake serious psychic development, and, if successful, to use this for the benefit of humanity. Mr. Hewat McKenzie, then Hon. Principal, gave her all the assistance he could by regular sittings, to induce the trance state, and 'Lucio,' her well-known guide, was soon able to use her with excellent results. She became a member of the College staff and during ten years has remained solely associated with the College. Her work has been exclusively for private sitters who found in 'Lucio' a wise friend, able to help them in their personal problems and also to guide them in deeper philosophical matters. The late Mr. G. R. S. Mead, of the Quest Society, had a special regard for 'Lucio's' erudition and enjoyed many conversations with him through the mediumship.

A gift, sincerely and carefully used under good conditions and with serious sitters, is bound to develop. Some time in 1930 I was with Miss Francis and noticed to my astonishment a most remarkable, and perfect as to shape and colouring, development in the region of her solar plexus. At the time she was not entranced, merely concentrated on the sensitivity of one of the pupils of her developing circle, a task which she undertook with great acceptance for a period.

I verified by continued observation that this psychic appearance related to her exclusively as she stood behind her pupil making some magnetic passes. When the test was over



I asked whether she had been developing any new powers. Not that she was aware was the reply, but she felt her powers were now well established. I described the appearance, and later, sketched the form and colours I had seen, which I found coincided perfectly with the drawings of the solar plexus "centre" in C. W. Leadbeater's well-known book *The Chakras*, drawn from clairvoyant visions with sensitives. (I had not looked in this book for a considerable period and my experience of development in mental mediumship would not have led me to expect to see anything of the kind in this region.) I remarked at the time that it looked as if she was due for some new development of a very powerful kind, it might be on physical lines, though I felt that Miss Francis' inclinations did not lie in that direction. There the matter was left between ourselves, and as I was then leaving the College on Mrs. de Crespigny's taking office, I was a little out of touch with the medium for a time. But I was not surprised to hear, within a few months, that she had developed a fine gift for diagnosis under the guidance of the control 'Abduhl Latif' who had hitherto been associated with Eileen Garrett. At her request, when she had to leave for the States, 'Abduhl' agreed to see whether he could use Miss Francis to continue his medical work. Apparently he found her completely ready for him, for the work began in power almost at once, and I still think that months before, I saw the psychic organ ready for use. If this contact with 'Abduhl' had not been made, some other use for the developed centre would have been found. The power of diagnosis and healing has often been found in association with physical mediumship.

'Lucio' still remained the chief guide, and worked harmoniously with 'Abduhl,' recognizing that in his own particular line he was a Master.\* More and more during the past few years 'Abduhl' was called upon and many healers began to bring groups of cases to him for diagnosis. I would not call him infallible, for conditions were not always perfect, but in a large majority of cases, simply from the reading of a letter, which often contained little or no information but only a cry for help, the trouble was pointed out and described with accuracy, and

\* In *Prediction* for June there is an interesting article on Miss Francis and her control, Abduhl Latif.



advice was given for treatment and was efficacious in hundreds of cases. Previous to the appearance of this 'control,' Miss Francis had no such gift. It was in such work that the medium became the focus of help to many lives, and if in doing it she has somewhat worn out a naturally delicate constitution, we need not be sorry for that. Nor is she herself, for there has been given her a work of the greatest uniqueness to do in the service of others, and who can ask for more !

But there is more work to be done. She requires a period of rest, which she is now taking at her home in the country and then hopes to do quiet work, without the strain of journeys to town and the regular demands which a Society must make upon its staff. She speaks with gratitude of the happiness of her years of work at the College, of the excellent conditions provided for her and of the many friends whom she has made among its members.

The medium's personality was most attractive to her sitters and greatly assisted her work and made for success. Of French birth, of good family and education, her charm and courteousness evoked a ready response from others. She has sometimes the gaiety of a child with a deep love of Nature and of simple pleasures, and again she has the seriousness of an old soul seeking wisdom among others. With such a natural gamut she has been able to meet the long stretch of human need which sought her help through her fine natural psychic powers, powers which always make use of all the resources the personality of the seer can provide.

The College Council has expressed to Miss Francis its high appreciation of her services and the steady loyal work she has given on its behalf. With such and many other good wishes surrounding her, we may hope that very soon her health may be completely restored.

B. McK.

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*The Aryan Path* (Bombay, Indla), June, 1938, 2/- post free, is devoted to articles on Reincarnation from many contributors in East and West. Marjorie Livingston adopts an independent attitude in an article of which the editor says: "We cannot agree with Mrs. Livingston's private interpretation of Reincarnation in several respects. If she would study the subject more philosophically than psychically, we feel she might modify some of her views."



**"OUT OF THE BODY" EXPERIENCES**  
LECTURE AT THE BRITISH COLLEGE OF PSYCHIC  
SCIENCE

By Mr. ERNEST W. OATEN, Editor of "The Two Worlds"  
23rd March, 1938

Chairman: The Rev. C. Drayton Thomas

In my very early days when I became interested in Psychic matters I determined, if it was possible, to know everything I could discover. I started on my investigation together with a couple of members of my family, with a small wooden table. From that table came some of the most evidential messages I have ever had, and although I have seen most phases of mediumship, if I want distinct evidence of names and incidents I would rather rely on my table than on any other form of mediumship that I know. It has very seldom misled me and it has piled up a mass of evidences which are very satisfying. I believe it forms a solid foundation upon which practically every other form of mediumship can be built up.

Now I want to talk to-night about a subject I have always shirked. On my last visit here questions followed my address, and I ventured to say I had had one or two experiences of being outside the body and travelling in the spirit world. Your chairman suggested it might make an interesting address. I have never publicly spoken of the matter before, I have always regarded it as being very personal and very sacred. I am speaking to you now purely as a student, with the object, I hope, of getting others to tabulate their experiences so that there may be such comparison as may enable us to come to definite conclusions.

As I told you, in my early home circle we started with table phenomena. After a few years I developed trance mediumship and for sixteen years was looked upon as one of the leading trance speakers in this country. I travelled from Inverness to Plymouth; from Dover to North Ireland, and I was never conscious during those trance addresses. I never had the slightest idea of the subject dealt with, the manner in which it was dealt with, or the words which were used. Sometimes



three or four days later those addresses would come back and flow through my mind. I consider these addresses as the real source of my education for I left school at the age of eleven and went to work in a factory, and have had no other education since, other than what has come during my mediumship.

For the first ten years probably, complete unconsciousness supervened during these trance conditions. Then later for several years there began to develop the consciousness of being at my home, perhaps a hundred or two hundred miles away, the consciousness of mingling with my family, of looking down on them. These experiences I found were veridical, that is to say, when I returned home I questioned my family and found that they were doing the things I saw them doing when I was in trance, miles away. I had no consciousness of what was happening in the room or hall where I was speaking; I was always travelling at some distance and always on the earthly plane. I had no consciousness of the spirit world whatever.

Later I became conscious of hearing a voice at a distance and gradually recognising it as my own voice. Then I became conscious of floating over the heads of the audience and criticising some of my sayings just as though I was a member of the audience. I am afraid my criticisms were not too flattering. I could see the audience with equal visibility to that with which I saw myself—the medium. I then became conscious of another individual whom I had learned to know as a Guide. As my body stood on the platform he would generally be at the opposite end of the room right at the back of the audience. And I could see a ray of light travelling from the end of his finger straight to me on the platform, and in that way I made personal acquaintance with one whom I have learned to love as my chief Guide, Father, Teacher and general adviser. I have never yet met his equal on this earth either for character or breadth of knowledge.

My experiences “out of the body” are happenings that have been led up to over a series of years. My first experience came to me about 1904 when I had been doing some special work at my Guide’s request. He stated that as a result of certain sacrifices I had made, in order to do some work he wanted me to do, he would reward me by taking me “out” into his world. (Now I have no power to leave the body and go out into the



spirit world—that I have never claimed. Whenever I have been there, a few score of occasions I suppose, I have always been conscious that I have been *taken*. It has been a conducted tour, always under personal supervision. I am not always conscious of the form of my Guide when I am over there but I am always conscious of his presence.) He suggested that if I would go and lie down on my bed and let myself be taken into the trance state he would take me out into his world. I did so. The first consciousness I had was of a state of floating out such as I had previously experienced in public meetings, but in this case instead of looking at my body standing on a platform I looked at my body lying on the bed. It looked quite muddy to me and I can quite understand that it would look muddy to one in the spirit world. Out of the body one has a feeling of exaltation which perhaps heightens the sense of comparison, and when things on this earth look muddy and sordid it is because they lack colour and life. Having looked down upon my body and noted that I was lying fairly comfortably on my right side, I saw quite clearly the line of light which connected me with my physical form. It was a pale blue line, a bright, electric blue light, rather pale. The next thing that I knew was that I was standing in a pastoral scene surrounded by fields; my feet were on a gravel path, and the strange thing was that the gravel path extended not more than a yard in front of me. It was some four or five feet wide and everything round it was green and looked like grass. As I went forward, gliding rather than walking, the path opened up as I went. I seemed to know that to make progress in the spirit world you have to make your own path, and every experience I have had over there has been symbolical of some lesson to be learnt. That path opened out as I went forward. I was not conscious of anyone at that particular time, there were no individuals round me. Then in the distance I saw a rising hill, three or four hundred feet high and on the top of it a building, something in the style of a Greek Pantheon. This stood on the hill and was built of white stone. Well perhaps I can hardly say stone, it seemed a kind of luminous material, opalescent, with a light within it.

One of the strange things I observed was that everything seemed to have life within itself. I went towards this



Temple and got the impression, for I did not seem to be told, that it was a Hall of Music. When I got to it I found it had no roof, it was simply a façade with Corinthian columns and a pediment on the top of the columns. I discovered that all material has a musical note, that everything has sound as well as colour and life, and I imagine that in the erection of these buildings which spring out of the desire of man to create, it is not sufficient to build for beauty, one must build for harmony as well. The materials which comprise the structure must blend into some harmonious chord. I felt, during my visit there, that the slightest discord would cause the thing to fall apart. On earth, the old castle or church took a long time to build, and stands for centuries perhaps, but it seems to me there is no such duration for the buildings over there at all. They are brought into existence with very great rapidity and they are held together by the will or desire of the builders. The moment the builders cease to hold that will or desire the buildings crumble very rapidly. You don't find a lot of ruins "over there."

I found that inside the building a great multitude was gathered, perhaps between three and four thousand people. The music lingers in my ears yet. We have no music like it here. The cadences and harmonies are very much more extensive than ours because they seem to use more octaves. I suppose the range of octaves means that there is a similar range of voices. The whole range of their conception is an extension of ours. It is not that that world possesses things very different from this but the scope and range is grander.

On another occasion I went out of my body and found myself on one of those paths. Now I never had any sense of freedom while I was over there. It seemed to me that over me was a gigantic hand, and as long as I kept under that hand I was safe, but if I got out from under it I met with an overwhelming force of compressed air. I take it that hand is the protecting hand of the individual who took me there.

On another occasion when I went out I was on the path and in this case on each side of the path there were gardens where flowers grew. I remember looking down into some of them. They were somewhat like tulips and of many colours



and I looked down into one of them and saw a face that was very familiar. When I was a boy of five I attended my first funeral. I was a scholar at the Baptist Sunday School, and in my class we had a boy called Jimmy Knight, a cripple. He wore irons on his legs, and even then he had to walk with a stick. Poor little crippled Jimmy never grumbled and he was a great favourite. I was only about five when he died and my class attended his funeral in the great grey cemetery at Bristol. By the time I had this vision I was well on in my twenties, and looking down into this flower I saw the face of Jimmy Knight. I had completely forgotten him for many years, I had completely forgotten him until I saw his face in that flower. I remember saying "Good Lord, he has turned into a flower!" and I heard a soft, musical voice which said, "No, but he passed this way and looked on the flowers and in this world you always leave your traces behind." A lesson I have never forgotten. Whatever you do, wherever you go you leave traces behind by means of which others may follow your path. It made me think of the times when we used to go paper chasing. Well, then, I just stooped down and picked that flower and took it up and gazed at it, and as I gazed it melted away. I heard someone laugh and a voice said, "You can't kill anything here!" I looked down and saw the flower was still there! The image of the flower which I had picked had just melted away but the flower was still there. "You can't kill anything here." I spent several hours examining that border of flowers. All the simple flowers which we have here were amongst them, but there were others very different from any we possess. I looked for the sex organs of the flowers, the stamens, anthers and so forth and I could not find them. Such of these as existed were merely for ornament and not for propagation. Anthers and stamens did not seem to be necessary over there except for ornament. And that, I think is also true for the human race. I have seen plenty of insects there, insects which are beautiful like the butterfly type; birds of the humming-bird type and others the like of which I have not seen on this earth at all, just as was the case with the flowers. It seemed to me that what has happened there is that while there are all the primary kinds of plants and animals we have, it is a world where evolution is carried a step further,



and types have been reached which we may yet have in thousands of years.

On another occasion I asked the Guide if he would take me over again for it is a wonderful experience to be free of the body. You feel that you have no weight—that there is no inertia to overcome, that you can float where you will, more free than a bird on the wing. It is most delightful.

I asked him to take me, particularly to get in touch with some of the people. He said, "Very well, I will take you to one of our classes." This time I was led up a hill and I was quite conscious of my Guide. Before me there lay a basin-shaped hollow in front of me with a few trees round its rim. I suppose that basin-shaped hollow would be three quarters of a mile in width. At the far end was a wall of rock which glistened and sparkled with light as though rays were emitted from it. On the wall there was a platform and on that platform were three men. An old man wrapped in a robe and two attendants. He had all the appearance of great age but he was quite active and alert. He came to the platform and began to speak to a gathering of many people. Although the platform was three quarters of a mile away his voice carried as well as mine does to you. Quite a conversational voice, no straining to make himself heard. As he talked it was not his words which explained what he had to say; you began to *see* the theme he was engaged upon, and you had a vision of a dozen different spots far away on the heights from each of which came a tiny rivulet. As he spoke of how God manifests Himself in many ways you visualised each of them as one of those wills, and you watched the clear water tumble down until they joined, until it was like the delta of a river spreading out and converging till it was all one stream. He explained how the human races must finally come into one great stream of the human family flowing into one great ocean of the Kingdom of God. He seemed to play on the minds of the people until they knew his thoughts. I can only imagine it was a form of telepathy, a telepathic contact with each individual, exciting pictures before the mind which enabled us to understand from the very beginning the vast scheme which he was trying to outline. I can assure you that that experience has made me very, very tolerant. I began to see



that there is room for all, that all are parts of the one stupendous whole and that, though we may not now understand one another perfectly, the time will come when we shall. The very opposites are part of the same great thing ; all aim at the same great end. That was another lesson I learned "over there."

Then I have been to the children's sphere and seen some of the little ones trained in the use of the creative faculty, the modelling of certain things and infusing into them the power of independent life. Vale Owen expresses it very well in one of his books, and I believe there is a similar story in the apocryphal gospel story of the child Jesus, who made birds of clay and then breathed on them and they flew away. If this was a clairvoyant vision it might well be true, not of this world but of that other world. And one of the difficulties which the world has had to deal with in past times is that of the man who has learnt to know that it is possible to mould the substances of another world and give them life, and send them out to do work—even the horrid work of the Black Magicians. It is a crude, very crude expression of an idea. It is possible to create and, if for good, then for ill.

But at any rate the children over there are taught how to mould and model, to create, to build, and to lend their own vitality to a thing for the time being.

I wonder if I dare tell you another story. I asked the Guide one night, if I might see some of the planes of punishment. He rather expostulated but I was persistent, and he said, " Well, I will take you to one or two of the planes which are not so agreeable." I went with him. We entered through a sort of cave entrance, descended a flight of steps, and got down to a very beautiful amphitheatre, a perfectly round building, domed, a row of pillars supported the dome, and a pathway ran round it ; it was all in white and dark red marble. In the centre was a swimming pool, probably 12 to 14 yards across. The water in it was dark, dirty, slimy. It was the only dirty thing I saw there. The place was very, very beautiful. I said, " Is this a hell ? " And he replied, " It is one of them." He then said, " Look at that water ! " Then a crowd of young men came up and started horseplay round the rim of that pool. Each one was trying to save himself from



falling in while he tried to push someone else in. "Who are these people," I asked. They were not wicked but just careless fellows, knock-about-town individuals who followed their impulses, and as long as they had fun they didn't mind about anybody else. At last one of them fell in, and he screamed. The look on his face was terrorising. I didn't know what to make of it. I knew he could not be hurt because he was immortal, still I heard one of them come up and say, "I say, you fellows, let's watch this —— drown," and they all started laughing at him. I could understand the intensity of that man's hell for a few minutes. Then as he called, "Help, help, help!" a rope came down from the roof of the dome, and a voice said, "Catch hold." He cried out, "Pull me up, pull me up," and then I heard the voice, so gentle in its cadences say, "No, no, we can drop you a rope but you must do your own climbing." He clung to that rope and rested for a while, and then began to climb the rope. Yes, it was another lesson. Others may render you every assistance but if you have got into the depths of sinfulness and unwatchfulness it is by your own efforts that you must get out. These are some of the lessons I have learned through my visits to the other world.

One of the things I have missed over there is the sun. I have never been able to find the central sun which gives light to that world. I have always found it a world which is self-luminous; all light is from within. Each object, and even the ground upon which you walk has a luminosity of its own. A man who is unworthy emits little light, he walks in dark places because he gives no light of his own. On the other hand the old soul I saw on the rock simply glistened with light which came from within him. There *may* be a central sun but as far as I have been able to see I have found that all light is from within. All light is from a hidden battery which radiates from within, and there is therefore no night. A person can lessen his light, because I have seen him do it, and he can also increase the intensity of his light. It may be worth while to mention here that I have seen this in materialising circles. Sitting in a dim light with a well known medium one night, three forms materialised at the same time. One of these was a mature man, probably sixty or so, a man of strong build, over six feet high, clothed in a white robe. I remember



that of the three forms the central one was luminous and that light gradually radiated from him until the objects on the wall and the other forms became distinctly visible.

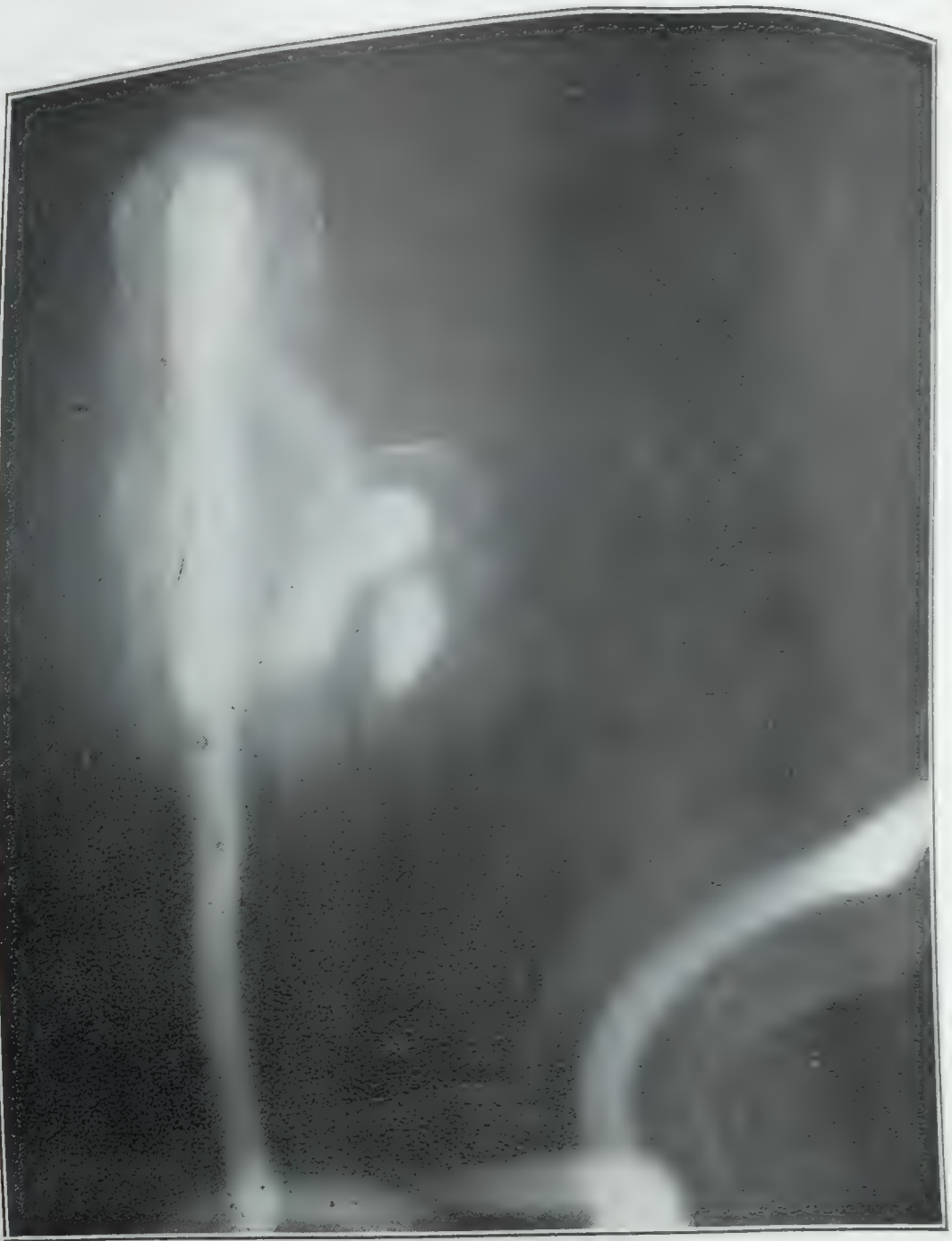
Over there such things are possible. A man, by the intensity of his feelings, could increase his luminosity and I think he would be able to transfer that to flowers and birds. Yes, even his home—anything with which he was in close proximity just as a healer transfers vitality to one who is ill.

There are individuals over there who are just as interested in mechanics as we are here. I saw aeroplanes as far back as 1912 when I was in the spirit world, and I knew very well that the problem of flying was going to be solved. And we are on the verge of tremendous new discoveries. Our present planes are both noisy, smelly and difficult to handle. It is the love of creation which causes them to make aeroplanes over there, and they don't carry passengers. They are merely an outlet. I have seen planes there with engines no larger than my fist and absolutely noiseless. I imagine they are fed by some kind of internal energy which certainly is not petrol. I have been over there and seen them. Soon they will eventuate on this earth.

It is very, very difficult to explain to you what are merely sensations to me. I know what I experience when I hear a voice, the cadence seems to awaken something within me. There is something very intense about all that other side of life. I would like to go there oftener but I have never been able to do so by myself. I have many times asked the Chief to take me but he said, "I *dare* not take you too often or you would get dissatisfied with your earthly life. Certainly I do long for the more intense and freer life of the world Beyond, and when I do go out there is one who has been my Guide who will meet me and enable me to fill the position however humble it may be, which I shall be called upon to occupy when I get THERE.

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FROM "MATERIALISATIONS," BY HARRY BODDINGTON, AND  
REPRODUCED BY HIS KIND PERMISSION.

The photograph taken by Mr. Boddington with the aid of a red lamp and the luminous slates carried by the materialised form, shows the return of the borrowed material to the medium at a Clive Holmes séance, March 7th, 1937.



## Proposed Census of Out-of-the Body Experiences

Sylvan Muldoon, joint author with Hereward Carrington of the well known book *The Case for Astral Projection*, has made an appeal to editors of psychic publications to urge any reader who has had the *experience of his spirit (double) leaving his body*, to record the facts for him, however simple the experience may seem. Mr. Muldoon intends to compile such experiences in an important volume, in which effort he has the good fortune to have found a friend who will shoulder the entire cost of the production. This *Census of Out-of-the-Body Experiences*, unique of its kind, is a non-profit making undertaking, and will be distributed, free of charge, to individuals applying for same prior to August, 1938.

All communications should be addressed to: Sylvan Muldoon, Muldoon Building, Darlington, Wisconsin, U.S.A.

## BOOKS ADDED TO THE LIBRARY

SINCE APRIL, 1938

\* New Books

	Cat. No.	Published
*BARBANELL, MAURICE. "Parish the Healer" ..	2737	1938
BARKEL, MRS. K. "Cross, Star and Crown" ..	2739	1934
*BODDINGTON, HARRY. "Materialisations" ..	2785	1938
*BURNISTON BROWN, G., M.Sc., Ph.D. "Three Experimental Fire-Walks" ..	2770	1938
*ILION, THEODORE. "Darkness over Tibet" ..	3100	1938
JAMISON, FR. A. B. "The Making of a Super-Race" ..	3115	1938
*LEAF, HORACE. "What Mediumship Is" ..	2190	1938
LEONARD, MRS. OSBORNE. "The Last Crossing" (3rd copy) ..	2192	1937
LODGE, SIR OLIVER. "Evolution and Creation" ..	2191	1926
OSBORN, A. W. "The Superphysical" (2nd copy) ..	3232	1937
*PAYNE, MISS PHOEBE. "Man's Latent Powers" (copy) ..	3280	1938
*PURUCKER, G. DE. "The Esoteric Tradition" (Vols. I and II) ..	3299-3300	1935
RHODES, HYLDA. "The Psychology and Tradition of Colour" (2nd copy) ..	3342	1924
*RYAN, C. J. "H. P. Blavatsky and the Theosophical Movement" ..	3366	1937
*WILKINSON, REV. D. H. D. "The Other Life" (2nd copy) ..	3518	1938
WHITEMAN, H. W. "Annals of Old Glastonbury." Nos. I & II.		

The thanks of the College are due to Miss E. Agar, Mrs. Bertram, Mrs. Guy Campbell, Mr. F. W. Huhnli, Miss Hylde Rhodes, Mrs. Vint, and Miss Whiteman, for gifts of books to the Library.



## A PHANTASM OF THE LIVING

Mrs. Maud Finch, of Aberystwyth, a non-professional psychic who recently visited the College for the purpose of having her gifts tested, and who on that occasion gave one piece of particularly good evidence accompanied by a curiously veiled prophecy which was fulfilled a week later, to a person who was a complete stranger to her, sends me the following incident which may indicate that in view of other experiences by Mrs. Finch, she has the power of getting "out of the body."

"One Sunday evening in October, 1935, I decided to attend a service at the local Spiritualist church. I left my husband and son, aged ten, reading in our sitting room.

"I found the service quite interesting and at the close a demonstration of clairvoyance was given by the visiting medium. By nature I am not subject to drowsiness, and at meetings I am very much on the alert and take a keen interest in what is happening round me. But on this occasion, between the end of the normal service and the beginning of the Clairvoyance I became quite drowsy. I fought against it, but the effort was unavailing, for it grew in intensity until I fell asleep. It could only have been for a few minutes, because I awakened with a start just as the medium began his demonstration. I noticed that I was perspiring very freely and the whole of my body was moist and clammy. This was unusual, for I rarely perspire.

"When I arrived home, to my surprise I found my husband eagerly awaiting my return. He began to tell me at once that Ronie, our son, had very distinctly *seen me*, sitting in the big armchair in the bay window of the sitting-room. Ronie had drawn his father's attention to this fact, saying: "Look, Dad, Mummie is sitting in the armchair." My husband surprised by this remark, continued to stare in the direction of the window but could see nothing. I enquired *when* my son had this experience, and was told it was a few minutes before eight o'clock, which coincided with the brief interval in which I had fallen asleep at the meeting. I would like to add that upon my arrival home I mentioned *nothing whatsoever* about my own unusual experience, for I had almost forgotten the incident, until my husband had told me about my son's vision."



Mrs. Finch submitted this experience to the College in September, 1937, but it only lately came to my notice. I asked her to obtain verification from her husband and son, and the following has been received.

April 28th, 1938, from Mr. Geo. W. Finch :

DEAR MRS. MCKENZIE,

I clearly remember the incident my wife has recorded. At the time we were on holiday at Llandudno, and on that particular evening my wife having gone to the meeting, I was spending the time with our son. We had been quietly reading for some time when Ronald suddenly drew my attention and said he could see "Mummie" as he always calls his mother, sitting in an arm-chair near the window, and was very surprised when I had to admit that I could not see her. A moment or two later he said, "She has gone now."

I tried to explain to him that it was evidently clairvoyance he had experienced; he surprised me further by saying he had also seen a man in a long coat with tails, but he did not know him.

Ronald J. Finch writes on same date :—

"I remember seeing my mother sitting in an arm-chair in the bay window of our apartment. I was very surprised to see her there, knowing she had gone to a church meeting. I was reading at the time and looked up and saw my mother quite plainly. I told my father of the incident, and also of a gentleman I saw whom I did not recognize."

Mrs. Finch says that she made notes of the happening at the time. Inquiry as to whether Ronie remembers what apparel his mother was wearing at the moment he saw her elicits that he cannot remember, but is emphatic in his statement that it was his mother whom he saw. His mother also says that he had seen clairvoyantly previous to the incident and has done so again since it happened. Sitting in a home circle he has given evidence and has never betrayed any sign of "nerves" on such occasions but was very cool and complacent. He has also *seen* on one occasion just before falling asleep.

I am much obliged to Mrs. Finch for her careful recording and to Mr. Finch and Ronie for their courtesy in answering my questions.

THE EDITOR.



## PSYCHOMETRY, PROPHEPIC AND CLAIRAUDIENT

By COL. R. F. C. O'BRIEN.

On Wednesday, 2nd February, 1938, a lecture on Psychometry was delivered by Capt. Herbert Bland,\* at the College, at the conclusion of which he gave a demonstration through the medium of various articles passed to him by members of his audience.

I passed up a small tortoiseshell-covered pocket knife, and from contact with this he gave a number of interesting details, two of which are dealt with below.

### I.

Capt. Bland said :—

"Some time ago there was a book you were trying to find. Eventually you found it. It was on the third shelf of the book-case."

I had no recollection of such an incident, nor did I at the time remember that I was in search of any book. I had therefore to admit that so far as I knew the statement was incorrect. Twenty-four hours later, however, there was a remarkable sequel.

It happened that several months previously a friend was discussing with me the apparent meaninglessness of the mathematical term, "the square root of minus one," and I told him that I had seen in some book or other, a very good explanation and diagram which made sense of the term. I had no recollection as to the name or author of the book and was therefore unable to refer him to it. Since that time I had vaguely wondered when I had seen this explanation and diagram, but I took no steps to clear up the mystery, as I felt sure the book was not in my bookshelves and assumed that I had got it from a Public Library.

On the day following Capt. Bland's lecture, i.e., on Thursday, 3rd Feb., I was looking at the books on my shelves, when the idea of the symbol wanted occurred to me, and I took down

\* Capt Bland is the author of a very useful book, *Psychometry*. (Messrs. Rider & Co.)



several books of a scientific nature and glanced through them, but without finding any reference to the elusive square root. I looked at Eddington's *Nature of the Physical World*, and Bertrand Russell's *A.B.C. of Relativity* without success, and then as a forlorn hope I took out Dunne's *Serial Universe*, turning the pages quickly, when to my astonishment I found my explanation on page 142 and my diagram on page 141. Capt. Bland's utterance of the previous evening at once struck me and I was more surprised to realize that I had taken the book from the third shelf, as he had then stated.

As this seemed to be a prophecy, I sent a report to Capt. Bland, suggesting that it appeared to be a case of intervention by a discarnate entity rather than one of "history" read from the pocket knife. To this Capt. Bland replied:—

"There are two possible explanations of this:—

"(a) A case of the mind of the psychometrist encountering a future happening in the life of the owner of the object, but the psychometrist has no means of identifying it as a future happening. In his view the search for a book and the finding of it on the third shelf were presented as a sequential whole, with no apparent break between the search and the finding. A possible explanation of psychometrists encountering a future event is, that in the detached mental or psychic state in which psychometrists work, a condition analogous to the dream state is set up, and just as one encounters future events in a dream, so is it possible that one does the same thing in psychometrising. Our difficulty is to be *certain* that these events *do* lie in the future, but I think to be certain of that one would have first to have complete knowledge of the sitter's past.

"(b) Failure of Col. O'Brien to recall through his conscious mind where the information was to be found; but his subconscious mind remembered. The latter had not failed in registration; it passed its knowledge to the satellite of mind established round the knife and the latter gave it to me, but this would not give me the vision of Col. O'Brien finding the book. Therefore I do not like (b) so much as (a) as an explanation. I may be wrong, but I do not *think* there was any intervention by a discarnate entity, as I know that all of it can be explained by psychometry."

Capt. Bland added that he still had the vision of the finding



in his mind and asked for my observation on the following details.

*Capt. Bland's further details.*

1. "When Col. O'Brien found the book he was wearing a thickish suit of a brown shade with traces of grey in the material."

2. "The book was the fourth or fifth from the right hand side of the third shelf, and among the books on that shelf are some thick ones with dark blue bindings."

*Col. O'Brien's observations on these.*

1. "No. I was wearing a dark blue suit with a thin white stripe."

2. "The last sentence is correct. Standing in the centre of the third shelf are three books taller and bulkier than the others and bound in dark blue. Two vols. of Doyle's *History of Spiritualism*, and Sir Oliver Lodge's *Survival of Man*. They stand out conspicuously.

"The first sentence is not correct, but is very suggestive. The book I sought was found to be the twenty-first from the right and the eleventh from the left of the third shelf. But a moment before my discovery I had been vainly searching through *The Nature of the Physical World* and *The A.B.C. of Relativity*. These were the fourth and fifth from the right-hand end of the *second* shelf, and after looking at them I at once took down the book I wanted from the third shelf. This suggests a composite vision of two separate acts occurring in succession, and confirms Capt. Bland's statement that the search and the finding 'were presented as a sequential whole' with no apparent break between."

With this view Capt. Bland has expressed his agreement.



3. "The light was on his left rear."

3. "Correct. My bookcase forms a right angle in the S.W. corner of my room. I stood facing the left arm of the right angle, looking South. The light comes from a single electric point suspended from the centre of the ceiling. It therefore came from my left rear as stated."

4. "As Col. O'Brien put his hand on Dunne's *Serial Universe*, he raised himself slightly on his left foot, and his left hand was towards the books lower down, i.e., not dropped to his side."

4. "I cannot recall my movements, but so far as I can recollect, I took down the *Serial Universe* with my left hand, as it was on my left, and continued to hold it with that hand. If my memory is accurate my left hand was not dropped to my side."

I should add that in regard to the colour of the suit I was wearing I had another suit of a shade which looks brownish in certain lights, and Capt. Bland states that "sometimes in psychometrizing a person, the clothes they are wearing at that moment seem to disappear or to be overlaid or overshadowed by the appearance of other clothes they may own or used to own."

## II.

At the same lecture Capt. Bland, while holding my pocket knife, also stated: "You lost a middle-aged woman of whom you were very fond in 1929."

The pocket knife was given to me as a memento at the time of the passing of a very dear sister aged 47, and her passing has almost been invariably referred to when this knife has been in the hands of other psychometrists. The year of her death was, however, 1925 and not 1929.

The similarity of sound between the two dates aroused in my mind the question whether Capt. Bland's psychometry involved some kind of clairaudience, and to this he replied as follows.

"There is a form of clairaudience associated with psychometry. I can speak solely for myself, but sometimes years are



presented from an object simply as a mental impression and sometimes they seem to come as actual sounds. Whatever happened it is clear that I mistook 1925 for 1929, but I cannot remember now whether it came as a mental impression or as a sense of sound. The clairaudience which I associate with psychometry is, of course, not actual sound, but it is very much indeed a 'sense' of sound. We know the sounds are not there, and yet the psychometrist will *seem* to hear them, and can describe them for what they actually were originally. I think we must conclude that it was a *mental* impression of the year 1925 which I got, but mistook for 1929. I know that many objects yield up a *sense* of sound, and that one *seems* to hear, although logically there seems to be nothing to hear."

The foregoing is interesting as it raises the oft-debated question as to whether it is the inanimate object that gives the sense of sound or some outside influence. Capt. Bland does not think it is due to such influence, and in this particular case he assumes that he mistook the mental impression of 1925 for 1929. It seems to me more probable that such a mental impression—or picture—would be mistaken for 1923 than 1929 as the figures 5 and 3 are more similar in appearance; 5 and 9 are more likely to be confused as sounds, but Capt. Bland is the best judge of these matters, and there we may let the question rest.

NOTE.—Col. O'Brien was quite unacquainted with Capt. Bland at the time of the "reading" of his article, and was not introduced to him until some time after the whole correspondence was in the hands of Mr. Cox, late Hon. Principal of the College.—ED.

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A Report on *Three Experimental Fire-Walks* (Ahmed Hussain and others), by G. Burniston Brown, M.Sc., Ph.D. (with illustrations), is published as Bulletin IV of the University of London Council for Psychical Investigation, 19 Berkeley Street, W.1, 1/-. The Report concludes that as some amateurs succeeded in the Fire-Walks as well as Ahmed Hussain, who claimed special power, there is no proof that he possessed this. Many well substantiated reports of more exacting Fire Walks in India and elsewhere seem to point in certain cases to a different conclusion.



## THE CONTRIBUTION OF THE CATHOLIC CHURCH TO METEMPSYCHICS

By BERNARD BROMAGE, M.A.

"Mystical theology is a *true science*." With these words Monsignor Albert Farges, Director of the Catholic Institute of Paris and Laureate of the French Academy, has expressed the considered judgment of an Institution which, contrary to popular prejudice, has always fostered in its more intelligent members a keen curiosity regarding all the evidence which may be brought to bear on problems concerning the extension of consciousness.

The Catholic Church represents a coherent and systematical body of disciplined belief ; it has, in the very nature of the case, been forced to keep within the bounds of reasonable experiment, those ineluctable urges of the seer, whether saint or sinner towards the expression of that interior vision which is based, very largely, on visitations and contacts of a supernatural character.

It has followed that certain criticisms of a not altogether kindly nature have gone forth from high places in the Church concerning experiments and experiences which are not immediately verifiable by the reports of trustworthy eye-witnesses and the findings of approved investigators.

This may be all to the good. Certainly, within its own circumscribed fold, the Church possesses a body of authentic psychic "histories" which in themselves constitute one of the most fascinating records in existence of the activities of the supernatural faculty in human society.

The issue has been to a great extent confused by the tendency to lump all these cases together under the generic name of "mysticism." The word had its uses in descriptions of the spiritual life, and it has the very definite and specific meaning of immediate "rapport" with God. But it is by no means sufficient to cover all instances of transcendent consciousness and activity.

The mistake is understandable enough. "Mystical" experience is regarded, even in Protestant countries, as vaguely respectable in character and tone ; whereas the potentiality



for the startlingly miraculous is still suspect in a "rationalist" and industrialised age. But it represents an error which has been subscribed to by such eminent authorities as Père Gratry and calls for correction.

The great Saints themselves have been well aware of the damage of the single-track mind. Saint Teresa was never tired of warning her sisters against thinking that there is only one approach into the inexhaustible Kingdom of God.

"As I told you," she writes in the *Way of Perfection*, "it is important to understand that God does not lead all souls by the same way . . . thus, because all the nuns in this convent practise prayer, it does not follow that they must all be contemplative. . . . She who is without it, yet follows the counsels I have given, will attain great perfection. It may be that she will gain far more merit, as she has to work harder on her own account."

Here we find a great psychologist stressing the fact that ecstatic vision can be *cultivated* by a certain discipline of the apparatus of the mind.

In a letter to Father Rodrigo Alvarez, in February, 1576, the Saint describes the mystical states in these terms: "I call supernatural (or mystical) that which no skill or effort of ours, however much we labour, can attain to, though we should prepare ourselves for it, and that preparation must be of great service."\* One must wait for the gift of illumination although much can be done by keeping the mind concentrated and clear.

Any curious researcher must be struck by the innumerable cases of prediction illustrated in the Catholic Martyrology. For instance, St. Lawrence, when stretched on the gridiron, in an ecstasy which illumined his face, foretold to his brethren the future of Christianity in Rome, and the reign of a Christian Emperor who would bring to a close the era of persecutions and give peace to the Church. Or one may quote the case of Saint Perpetua, who, several days before her death was warned that she and her brother, Saint Saturnus, would be exposed to wild beasts. The event confirmed the visions. Saturnus was ground by the teeth of a leopard; Perpetua was gored by the horns of a savage cow, and both were finally slain by the sword of the gladiator. Similar visions were vouchsafed to St.

\* *Way of Perfection*, Chap. XVII.



Cyprian, St. Pionius, St. Marianus, St. James, and many others.

The modern psychic researcher is much intrigued by the problem of cosmic consciousness, of that condition of ecstatic rapture in which the soul seems freed from the ordinary limitations of time and space and breathes a purer and more electric air.

Here again, the annals of the Saints bear convincing testimony to an experience which is common to the illuminates of all great religious systems.

Witness St. Ignatius Loyola and St. Francis Xavier, who were at the same time men of action and great contemplatives. It is reported of the Apostle of India that in the midst of his labours and his greatest sufferings he experienced such frequent raptures and ecstasies that at length he cried out, "Enough, Lord, enough! Spare this poor heart. I can bear no more." When in ecstasy he was raised several arms' length in the air, and was there suspended for quite a long time.

William James declared\* that "*consciousness* of divine illumination is the essential mark of mystical states." He adds, "It must always remain an open question whether these states may not be windows through which the mind looks out upon a more extensive and inclusive world." Certainly, the records of the Saints in contemplation and their subsequent activities in energizing and electrifying their surroundings leave little room for doubt that they have received inspiration from a source which contains all power and all knowledge.

Students of Eastern religion will note a very considerable resemblance to the methods of Bhakti Yoga in the directions given by Saint Teresa for the various grades of Prayer. There is the same insistence on relaxation both of the mind and of the muscles of the body; the same advocacy of positive as opposed to negative attitudes.

Like Saint Ignatius, in his "Spiritual Exercise" she stresses the value of rhythmic breathing and the repetition of one of the Holy Names (a Tantric expert would call this a "mantram") during the process.

*Mystical Sleep* which normally ends this species of self-dedication is a condition in which the soul has abundant

\* *Varieties of Religious Experience*, p. 408.



opportunities for actual travelling. Readers of Kipling's *The End of the Passage* will recall the hell into which the dying man descends in sleep owing to the unguarded state of his surface mind. The Spanish Saint, on the other hand, shows how the human spirit may taste of a more ambrosial climate, if it passes into the sleep world fortified by the grace of God.

Here there is no rest from Reality. Rather, the essential significance of the landscape of life is thrown into a colourful and overwhelming clarity. Saint Teresa compares this state to that of a silkworm which leaves its tomb transformed into a white butterfly of charming beauty. The process which she calls, "The flight of the spirit," is a rapture of special intensity which throws the mind into a stupor and a thrill of wonderment. The body finds itself raised from the earth by means of a divine attraction acting contrary to the laws of gravity. Here she describes a condition which is well known to students of the work of Carrington and Muldoon.

It is important to note that the Saint insists that there is no actual separation of the soul from the body in these manifestations—only an extension of consciousness involving all the faculties of the individual. Indeed, in most cases, there is an increased activity in what we should nowadays call the physical glands. Hearing, sight, the heart's action—even the instincts of ordinary amorous desire—are fused in a unity which yet admits of the sharpest differentiation.

Following on this is an extraordinary illumination of the *understanding* (the same idea implied in the "siddhis" of the Buddhist technique). It is as if the spirit, freed for the time from the impeding effect of matter had entered a world in which the laws of true thought are the only intellectual counters.

Much is said by Saint Teresa regarding the preparation necessary for the full delight of the spiritual life. If one would enter the Kingdom of Heaven at all times one must take thought for the due husbanding of the bodily forces. A sensible regimen of diet must be followed, and there must be no tampering with the metabolism of a serene and orderly daily life.

Needless to say, experience of this kind leads to an enormous influx of power into the whole system, which persists long after the event itself. "Spiritual marriage is like rain falling from



leaves into a river or stream, becoming one and the same liquid, so that the river and rain water cannot be divided ; or it resembles a streamlet flowing into the ocean, which cannot afterwards be disunited from it." The individual force comes into touch with the source of all force and so is made indomitably strong.

The constant devotion of many Catholic saints to the Sacred Blood will tell a psychic researcher a great deal. By concentrating on one of the focal streams of the power force, a great anabolism and transformation of the jaded elements of the system can be accomplished. The third General of the Jesuits, Saint Francisco Borgia testifies over and over again to the enlivening of all his capacities by the contemplation and observation of his particular symbol of devotion.

Anyone with an elementary knowledge of the technique of Tantrism will notice the many points of contact between the working of concentration on the Anahata centre and the method employed, frequently automatically, by the Roman Catholic, in his contacting of the Sacred Heart of Jesus. Miss Elizabeth Sharpe has given a most stimulating account of this parallelism in her pamphlet on the Tantric Doctrine of the Immaculate Conception.

It is idle to remark that in the one case, there is an attempt to get into touch with the Godhead through other-worldliness, in the other through a very enhanced insight into the nature of the physical. In the last resort the methods are the same.

In that most remarkable and alas, forgotten novel, *Melmoth the Wanderer*, by Maturin, there is a remarkable sentence describing the Church as "that mighty Institution with her head in the clouds and her feet in the bowels of the earth." This latter phrase aptly describes that aspect of the worship and ritual of the Church which has caused an astute observer to label it "the Western Tantrism."

But the appellation must not be misunderstood. There is nothing of a purely individualistic philosophy about the Catholic system. One of the most marked consequences of psychic elation and transformation, according to Saint Teresa, is "an entirely new zeal for apostolic work." The soul freed from selfishness dedicates itself henceforward to the ungrudging service of the human race.



The problem of pain has absorbed the interest of many Catholic mystics and theologians. The theory of the Dark Night of the Soul—so magnificently formulated by Saint John of the Cross in the *Spiritual Canticle* and other works, takes into account the very important psychological and psychic fact that pain is for the most part, not a symbol of loss, but of a transference of energy from one plane to another. The Cross, in the last resort, is merely a temporary halt and stimulant on the path to Paradise.

"The greatest affliction of the sorrowful soul," writes St. John of the Cross, "is the thought that God has abandoned it." No words can describe the desolation of this phase of spiritual development. For it is an aspect of development. It is as much a gift of God as the more transporting experiences. It testifies to forces working, as it were, in the great void above us, preparing for us an even more fair resting-place after the testing of our capacities and intentions to the full.

The remedy for this condition lies in an even more abounding love of God. Or, if modern psychological language be preferred, a "yea-saying" rather than an attitude of defeat in the face of life. Coué told his patients never to use the word "No," if they could possibly avoid it. The false Quietists, whom Bossuet so resolutely opposed on account of their advocacy of a stoical and unnatural indifference as to salvation and damnation, were sadly lacking in a knowledge of the constitution of the human soul. It is a truism with practical therapists that it is only by bringing in affirmation to balance criticism and negation that health can be attained.

In the old Egyptian myth of Isis, the body and mind had to be broken up before rejuvenation could occur. Mrs. Naomi Mitchison, in her fine novel, *Corn King and Spring Queen*, gives us a reconstruction of this rite, of great force and power. The same idea is implied in the remark about "the grain of wheat" in the gospel of St. John. Certainly, the Catholic mystical doctrine of the Dark Night of the Soul has several points of contact with the profound psychological truth that it is only through patience and pain that we attain to the solace of spiritual arrival.

Likewise, there is observable in the analysis of the processes of prayer by several doctors of the Church, an insistence,



similar to that of the Jewish Kabbalists, on the motivating of the active and passive aspects of the mind, in order to flood the consciousness with the correct balance of power. There is a time for relaxation and a time for strong rhapsody and affirmation. It is the same technical mechanism as the antithesis of Chokmah and Binah, Geburah and Geduldah ; or, to use the language of Yoga, between *tamas* (inertia) and *rajas* (energy).

But, unlike the Jewish system, passivity is not always necessary. If the heart is genuinely transported with love of God, then the rest follows on the wings of a mounting active ecstasy. As Saint Alphonsus Liguori puts it "For a soul to become perfect, passive union is not an essential requisite ; it is enough for it to achieve active union, which is a perfect conformity of our will with the divine will, in which, without doubt, consists all the perfection of divine love.\*

With regard to the problems involved in the doctrine of the transference of force, much stress is laid by Saint Teresa on the natural justice which is intrinsic to the nature of God. If it seems to us, in this life, that we have been robbed, by some unaccountable irony, of the things that make life worth living, we shall find, on a close perusal of our life-course, that there has been a definite compensation in some quarter of our being. There is no sacrifice without some pain ; no gain without some appearance of loss.

There has been in recent years a great controversy in the Church concerning the confusion between what is called "acquired" and "infused" contemplation. So far did the strife go that Benedict XIV felt himself called on to make some ruling in the matter. His judgment decided that the leaning towards passive (infused) states of illumination, when this represents the artifice of man and is not imposed by the Will of God, not only tends to enervate and make souls weak, but runs the risk of making them mere unbalanced visionaries and neurotics.

It may be observed, nevertheless, that the Pontiff draws attention to the fact that, actually, the passive mode of contemplation is more productive of "results" than the other kind. But the results are apt to lead it into error. The rich cargoes which enter the mind from the Seven Seas of truth are not to be imported without the severest scrutiny. It is a

\* *Homo Apostolicus*, i. 16.



question of the power of the vessel which is to contain them.

Father Poulain in his remarkable book on "Mental Prayer" speaks again and again of the five spiritual senses. His conception of the intensification of consciousness involved in adoration has much in common with the doctrine of the "charya linga" held by the Tantric priests. It bears complete witness to the admirable sensual contacts maintained by the Church with "the body of this death," and, of course, to the whole teaching regarding the Resurrection of the Body.

It must be remembered that, in Tantrist anatomy, the important motivation occurs, not in the physical body but in the refined essence of this, known as the subtle body. The mapping-out of the psychic system into Ida, Pingala and the central Sushumna, betokens very little which can be connected with ordinary anatomy. A chart of the physical system will of course provide a ground-base; but, actually, in Tantrism, the senses are roused into ecstasy by using the ordinary neural lines of demarcation merely as a jumping-off board.

Readers of the "Confessions" of Saint Augustine will recall a possible shock when they first encountered the Saint's mode of approach to his God. "What is it that I love when I love thee? Not corporal beauty and majesty of aspect, nor brilliance of light so pleasant to the eyes, nor the sweet melody of every kind of song, nor the sweet perfume of flowers, nor the taste of honey and manna, nor bodily embrace. And yet I love a kind of light, and melody, and fragrance, and food, and embrace, experienced in the inward man." This would seem to be the very language of physical love.

The mitigation to their shock lies in the answer that they are right. There is no such thing as a complete divorce from matter in this our earthly life. We ascend, in the imperfect love of God which even the best of us can only know in our present stage of evolution, through layers of ever more tenuous matter into our eternal home of pure spirit. We are forced to speak and to some extent to feel the influence and pull of physical conceptions on our aspirations, although we suffer nothing from their indulgence.

It has been very incorrectly stated, in some quarters, that the Catholic Church only allows miracles to happen to Saints.



This is very far from the truth. It may be remembered that both Balaam and his Ass saw the Angel: nobody inside the Church has ever had the temerity to suggest that these persons should be canonised!

On the other hand, the most interesting psychic phenomena are represented quite frequently as happening to untutored and unlettered peasants whose sole claim to distinction resides in their industrious and undeviating piety. The case of Katherine Emmerich merits notice. It illustrates a very important instance of that kind of immediate sympathy which subsumes enlightened vision.

In frequent ecstasies, of an occult rather than of a specifically religious nature, she was able to trace out accurately all the features of the landscape in which Christ had lived and ended His life. Unable to read or write she was yet able to convince her associates that she had "travelled astrally" (as a psychic researcher would say) in realms to which her physical body had been allowed no access.

The more familiar figure of the Curé d'Ars, M. Vianney, provides an illustration of the manner in which a famous Catholic healer tackled elemental spirits who sought to disturb his sleep and render his work ineffective. He was bothered night after night by Poltergeists who pulled down the hangings of his bed, broke his windows and made themselves a general nuisance. They only desisted after certain Banishing Rituals or exorcisms had been read over them.

The Church, fully cognisant of the power of Evil Spirits, has, from its earliest days, armed itself with these weapons. The best of them is the Sushumna Ritual, the working of which is well described by Mr. Dennis Wheatley in his interesting thriller *The Devil Rides Out*. A study of these works will reveal their affinity with similar productions of Kabbalistic and general Magical lore.

Of recent years there have been many Catholics who have occupied themselves with problems of psychic research. The discovery by Dittorf of the Cathode Ray in 1894 has opened up the road for a whole world of investigation. The inauguration of the "*Institut des Sciences Psychiques*" of Paris has also done much to illustrate the contribution of Catholic researches to this kind of knowledge. M. Farges has worked with Teissier



and Richet in the investigation into the most subtle problems of telepathy and clairvoyance.

Dr. Imbert-Goubeyre, in his magnificent book on "Stigmatization" has shown the extraordinary interesting psychic apparatus behind the appearance of the stigmata. Operations have been performed which reveal actual wounds in the heart of ecstasies and Saints who have experienced a profound mental and emotional sympathy with the wounds of the Saviour. Dissection of the body of Saint Teresa has brought to light the miracle of the transverberation of the heart.

Enough has been said to show that the Church is by no means impatient or intolerant of what are commonly regarded as psychic phenomena. On the other hand, she is the first in the field when she sees an opportunity of reinforcing her own unshakeable dogmas with the earnest and impartial finding of science and comparative religion. It is no mere love of sensation which has made Mr. Talbot Mundy in his *Nine Unknown* put weapons and knowledge into the hands of a Catholic priest, sufficient to outwit the machinations of Tantrists.

The Church lives and will continue to live on the strength of a huge inward energy. This energy, like all energy, comes from a source to which all dynamic religions owe their power. In the last resort this power is magical. It arises from the belief that, not only the sacrificial aspect of life, but the whole of life is the manifestation of one all-embracing miracle.

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#### THE PATH OF HEALING

By H. K. Challoner. (Rider & Co. 6/-)

This book presents a series of treatments given to a patient who had suffered for years without obtaining appreciable relief from various sources. The treatment was primarily suggestive and as the patient's co-operation was essential, explanatory talks were given. The author believes that if a patient does not himself co-operate in every way, a cure, even if effected, cannot be lasting.

S.X.

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#### BOOKS RECEIVED FOR REVIEW

*Evidence of Purpose*, by Zoë Richmond, and  
*Hypnosis, Its Meaning and Practice*, by Eric Cuddon, M.A., B.C.L.  
 (G. Bell & Sons, Ltd.). 3/6 each.  
*What Mediumship Is*, by Horace Leaf. (Psychic Press, Ltd.) 3/6.  
*Science and Psychical Phenomena*, by G. N. M. Tyrrell. (Methuen & Co., Ltd.) 12/6 net.



**TELEPATHY: A PERSONAL RECORD**

By HELEN ALEX. DALLAS

To those who have had experience of telepathy it seems as if no further evidence is needed, but experiences of this sort have value even for those whose convictions are unshakably fixed, they often contain details of an instructive and illuminating kind, therefore the Editor has considered it worth while to print the following record of some personal experiences.

I will begin by explaining that I had a friend who was what is popularly called "psychic." She would have made a first-class medium if she had chosen to develop her faculties. We were close friends and the two extracts I have quoted from my diary were made after I had paid her occasional visits in the country. She has now passed on.

Extract from my diary, February, 1903: "I wrote to my friend, M. U. C., that I had dreamt of her in the night between the 19th and the 20th. I remembered that I had seen a sheet or book of accounts, and that I was told they referred to the expense entailed by not living in her own house but in rooms." She writes back, "Yes, you get it correctly about my doing accounts on the night of the 19th. I had a good bit of the evening at it and you were even right in detail, for my calculation was to find the average monthly total of expenses here. They worried me, would not come out square. I did not know I took my worries to you."

(I may add that I recall that she told me that before retiring to rest she had taken my photograph and looked at it; this is not mentioned in my diary.)

August, 1902. "On Saturday 16th I noted in my pocket-book that I had been dreaming that I was with M. U. C., that she wanted to tell me something but did not quite like to. (I wondered afterwards what it might be, whether her letter would show that my dream was correct.) I thought in my dream that her hair was tumbled, as it would be if she were in bed." (I did not mention this to her.) Her letter, received Monday 18th, says that on Wednesday, 13th, at 4 a.m., she was—"thinking strongly to you, talking to you



to shake off the terrible trouble of a dream. I thought I would tell you of it as the matter had a curious side for reflection—perhaps I will yet. Did I reach you?"

The date of my dream did not coincide with hers exactly. Her dream was on the 13th and mine on the 16th. Later she told me that she had written the dream down and then torn it up. It is possible that I may have received the impression when she wrote it down, but I think it more likely that I received it on the night she dreamt it because of the impression I had of her hair ruffled as it might be during sleep.

The comment I made at the time in my diary which indicates the interpretation I then gave of the experience may be of some interest.

"I am almost sure I was with her, attracted by her strong thought, in my spirit, then dissociated from the lower plane of consciousness. The impression, then received, remained latent until Saturday morning, when I remembered it in dream and it was transferred from one plane of consciousness to another. I regard the dream state as a mean condition between the two planes of consciousness. The mind in the dream state forms the ideas received from the higher spirit plane in the moulds supplied by the lower objective consciousness, hence the incongruity which often arises between the idea and its expression in dreams."

It is interesting to observe that I did not obtain any knowledge of the contents of the dream, which my friend did not intend to reveal; she did not, so to speak, empty the thoughts which occupied her mind upon my mind, but I received the impression of her emotional reaction to the dream. This has happened more than once with this friend, she has reached me by a contact which involved transmission not of her environment, but her reaction to her environment. The factor that made that possible may be indicated by a term I will borrow from the Prime Minister. In a recent speech he spoke of "imponderables," the "*rapprochement*" between two persons is an "imponderable"; not the less real on that account.

We may hope that Dr. Rhine's experiments to demonstrate telepathy will prove useful, but to some of us it seems that the



essential factor in a good case of telepathy is omitted ; that factor is "*rappport*," between agent and recipient. To experiment in trying to obtain telepathy without that factor is rather like trying to write with a pencil which has lost its lead, the pencil may by pressure make dents on the paper, so a person who concentrates the mind on a card bearing the ace of spades may produce that impression on another mind, if it is a *tabula rasa*, but how much better success might be obtained if the lead—the important factor—were not eliminated.

I have had a good many telepathic experiences with this friend and some with another, in each case there was a *rappport* existing between us. It need not always be one of affection, but in my opinion there should be some sort of mental or sympathetic link, if telepathy is to be convincingly demonstrated, because it is not a mechanical process but an exercise of soul faculties.

I have in the course of many years had several remarkable proxy-sittings, which rule out telepathy from the sitter as a possible explanation ; but in every successful experience of that sort, the element of *rappport* has been a factor. The *rappport* may be indirect, that is to say, not *necessarily* with the person on whose behalf the proxy-sitting has been held ; it may be with a third person associated with both this person and with myself.

I will give one example to illustrate my meaning. About six years ago I received a letter from a friend in Canada, a man I had met only once, but had corresponded with occasionally for many years. He wrote to ask me if I could help his daughter, his stepdaughter, whose husband had died very suddenly whilst she was absent from home visiting a dying mother. She was in great distress. Until I received this letter I did not remember ever to have heard of this daughter : I knew nothing about her husband, but I felt impelled to try to help, so I made an appointment with Mrs. Annie Brittain for a sitting. (I have had several very successful proxy-sittings with this medium.) At the outset I told her that I could not recognise whether what she might say was correct, for I knew practically nothing about the lady "across the water" (I did not say where she lived) for whom I was having



the sitting ; I only knew that her husband had died recently and she was distressed.

Mrs. Brittain was not at all disconcerted, she remarked that she thought we should succeed because her father was present. (Her father died when she was six months old.) I published some of the details of this and several subsequent sittings with Mrs. Brittain in *Light*, July, 1936, so I need not repeat them. It will suffice to say that when my notes reached Canada both the widow and my friend, her stepfather, were amazed at the result. The widow's husband seems to have been able to give many names and facts that were evidence of knowledge I had not got, and also the indications of his understanding of her condition were very comforting.

The *rappport* with me in this case was effected by her stepfather. My association with him had been brought about 25 years previously by a third person. The circumstances were very unusual. It may be worth while to record them, although they do not bear directly on the main purpose of this article.

Over thirty years ago in the course of my investigations I attended a circle held by Mr. Von Bourg (an excellent medium). He suggested that everyone present should write a question on a piece of paper, fold it, and give it to him to answer without reading it. I wrote a question to which I did not know the answer, in order to eliminate thought reading. I had sent the MS. of a book to a publisher, but I had not yet learned his decision concerning it. I wrote, "Will the publisher accept the MS. I have sent to him?"

Mr. Von Bourg took the paper, held it to his forehead for a moment and then said, "I get: *Will not*; do you understand?" I replied, "Yes, unfortunately I do." He continued, "You will be disappointed about this for I feel I 'go down,' but it will be settled by (a certain date which he mentioned and I forget). You will have an appointment in about a month. You will be going out of town, but you must put off for a day or two; it is important." (I made notes after the sitting which I kept for many years, so I can depend on the accuracy of this record.)

The reference to my MS. was verified by subsequent events. It was not accepted at once, but the matter was eventually



settled and the book was published. When this part of what had been told me proved to be correct I naturally expected that I should have an appointment with the publisher, but this was unnecessary and did not occur. My notes were kept carefully but I ceased to think of them.

About a month later I received a letter from Canon Brock, who had come from Canada on a visit: he had read a little book of mine and he told me that my grandfather and he had been friends and he would like to meet his grand-daughter; he asked if he might come and see me, naming a date. I had planned to leave London to pay a visit in the Midlands, but I decided to postpone my departure and I wrote and told him this and asked him to come on the day suggested. It is rather odd that until I received his reply I did not recall the words of Mr. Von Bourg, then I turned to my notebook and read them. Of course I supposed that Canon Brock's visit would be "important" in some way, I did not know how. Beyond the interest of meeting an old friend of my grandfather's, however, there seemed to be no importance in it. Canon Brock returned to Canada, and soon after he wrote to me and gave me the address of a friend of his, suffering from a great bereavement. He evidently thought I could help him. I was able to do so by introducing to him the facts of spiritualism with which I was acquainted, thus strengthening his evidential faith and enlarging his outlook. Because of this he wrote to me many years later asking me to help his daughter, as recorded above.

The links were there, and they were forged, I think, in that unseen realm where life is intenser and knowledge wider than in our present sphere.

" We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit world,  
Which though unseen is felt—and sows in us  
All germs of pure and world-wide purposes."

LOWELL.

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## WATER DIVINING AT A DISTANCE

BY MR. FRANK HIVES

The following letter from Mr. Frank Hives an overseas member of the College and the comments and information given by his cousin Mr. Chas. V. Hives, resident in Queensland, Australia, will be particularly interesting to those of our members who are diviners themselves or take an interest in the subject. Mr. F. Hives and his cousin were in England last year and their visit to the College is remembered with pleasure.

SALISBURY, S. RHODESIA,

18th February, '38

"My cousin has sent me the enclosed notes in which you may be interested. The facts are these. My cousin being very worried about not being able to get water in the bore-hole he was sinking and knowing of my natural psychic gift, decided to ask for my help. He sent me a very rough sketch of his property which only showed the boundaries of his property "Inadale," near Toowoomba, Queensland, the house, the spot where he was boring for water and the place where his windmill and well were.

I gathered that the distance from the bore-hole to the well (a very poor one, I understand), was about 15 chains.

I got out my crystal which I use for divining and put it on the rough plan and as usual when working with a crystal, made my mind a blank. Almost immediately the crystal became cloudy and figures began to appear. 250 was shown and remained for some time, then disappeared and was followed by the figures 585 which remained till I removed the crystal. I then replaced the crystal on the plan and the figures 585 again appeared. Placing the crystal at the top of the plan I took my fine "copper wires," and worked these over the plan. When over the site of the bore-hole, the wires instead of *going down*, as they do when indicating water, *rose up*, as they always do when indicating minerals, usually iron, and the figure 250 again appeared in the crystal but changed again to 585 when the "wires" went down.

The "wires" then stopped, but vibrated over a place on the plan which I took to be about a chain's distance from the bore-hole to the West. This spot showed that it was on a main road, according to the plan. This I think is the place where the bore-hole should have been put down instead of its present site and where water might be found at 385 feet, as these figures appeared over this spot.



After a short rest I replaced the crystal on the plan, and very soon a thin blue line, increasing in width as it continued, as if drawn by an invisible hand, started from a place on the plan, a few yards below the spot where the figures 385 had appeared and continued right off the plan passing the present site of the well by about 20 yards to the East of it. I read this to mean that the well is *not* on the underground stream as shown by the blue line.

I have never been to Toowoomba and know nothing about the locality. I tried by clairvoyant means to help my cousin in his difficulty."

In the following notes Mr. C. V. Hives details the operations which have been going on on his estate and comments on Mr. Frank Hives' discoveries by divining from the plan.

"The Bore. In May, 1936 a 5" hole was drilled on top of the ridge at the back of the house. This site was selected on the advice of the driller who had 30 years' local experience. He was confident of a good supply at 180 ft. or a little more. The divining machine (an English patent), corroborated this both as to the supply and the depth. The site was a very desirable one as it was only a few yards distant from the big tank which at present supplies the house. This is fed by water pumped up from a well by windmill—situated about 10 chains down the slope below the ridge—East of the tank. When the site for the bore was being picked the driller observed that "it would be better over on the road, which runs a few yards to the West of the tank.

*Mem.* F. H. says, in letter to me of 13/10/37, "The figures 385 came up just about 22 yards directly to the left (i.e., from the bore-hole), but on the main road.

"Over the bore-hole itself figures kept changing, stopped a while at 250, then 585 came."

"Over the bore-hole (trying my best copper wire), the wires came up instead of going down. This always indicates mineral bearing rock, generally at depth." (Note the dolorite presently.)

The record of the bore-hole to date (1st January, 1938), is as follows :

At 142 ft. clay all the way, thence through soft red rock working gradually into blue basalt, very hard at 180 ft. This continued exceptionally hard stone, to 249 ft., when drilling was discontinued (June, 1936). In October, 1937 drilling resumed. Almost immediately at 250 ft., the basalt changed to dolorite, a very hard igneous rock, harder than the basalt. At 468 ft., we are still in the dolorite and if there is no change at 500 ft., the hole will be abandoned. The driller says this is the worst run he has experienced in 30 years. He hates being beaten and he has his fine reputation to consider.

Referring again to F.H.'s letter of 13/10/37, I note he says :



"I then tried on other parts of the plan and a very thin blue line started on the dividing line between your grass lawn and the lucerne, the blue line meandered about getting thicker. I read this as follows. There is the beginning of a small underground stream starting not far from the edge of your private road, flowing under the lucerne down to the windmill. I don't think your well is in the centre of the stream."

C.V.H. says that in replying to this under date 19/11/37, he said that he knew nothing about an underground stream and dismissed this part of F.H.'s letter from his mind. (He had written to F.H. about the bore-hole and all his interest was concentrated on that.) He thought it possible there might be an underground stream running down the valley somewhere on the property, but if so, he felt pretty sure it would only be a "soakage" stream dependent on the seasons and of no value for his purpose. He wanted a good permanent supply such as might be obtained by a bore on the top of the ridge. The ridge forms the edge of a table-land where there are numerous bores at close intervals on a permanent supply (two of these are within 300 yards of the site selected for the bore being drilled.)

C.V.H. now records a most remarkable fact. Recently he was inspecting a paddock near the windmill with his stockman. The latter happens to be a grandson of the original pioneer selector of the property. He casually mentioned that he had recently been talking to his grandmother, who told him that, in the early days, there was never any shortage of water—the rainfall was better—springs everywhere, etc. Also two water diviners at different times had divined a stream underground running in much the same direction as indicated by F.H. in his notes (C.V.H. who had not mentioned F.H.'s divination in any way to anybody was naturally much interested). He casually raised the question of underground streams with the experienced well-borer who has an extensive local knowledge as stated. He said he was quite aware of the fact that two diviners had indicated a stream on the property. He himself some few years before had tried his divining machine down the slope, and showed C.V.H. where a stream was indicated by the machine. This course corresponded with that of the two diviners just mentioned, and *also with the blue line* indicated by F.H.

All agree that the present well on the windmill is off the line, though it is not clear where the stream ends. Generally it is thought that the stream would end or be lost in a gorge the head of which is 5 or 6 chains to the South of the well in question. There is no evidence of course that such a subterranean stream actually exists. The remarkable thing is that F.H. should have corroborated, by *clairvoyant divination*, the findings of three diviners on the spot. With none of these was he in touch and the idea of telepathic



communications with C.V.H. is ruled out as the latter knew nothing of the findings of the local diviners until after he had received the letter with the information from F.H. who knew nothing of the local people who had the information. It should be noted also that no inquiry was made of F.H. concerning a subterranean stream of this description, he was asked to direct his mind to the bore-hole. It was entirely a spontaneous voluntary effort on his part.

January 1st, 1938.

C.V.H.

(In PSYCHIC SCIENCE, Vol. XIV, January, 1936, there is an account of the work of Miss Penrose, a water and mineral diviner, employed at one time by the Government of British Columbia, who visited the British College and who does much of her work successfully by concentration on plans or sketches of localities where she has never been. Sometimes the initial findings are followed by a personal visit to the spot, at other times this is unnecessary as sufficient data has been obtained from the plan. *The Journal of the British Society of Dowsers* (Cuckfield, Sussex) for June, 1938, has an article on "Dowsing on Plans," by Lt.-Col. A. B. Cunningham, C.B.E., D.S.O.—ED.)

## COLLEGE FINANCE

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The Endowment Fund is specially brought to the notice of members for their generous consideration.



## A FAMOUS BRITISH MEDIUM

By MRS. HEWAT MCKENZIE.

Bertha Harris, of Chester, whose portrait, by the kindness of the well-known photographer and friend of the College, Dora Head, we present to our readers in this issue, needs no introduction to College members, for she has visited the College at regular intervals since 1935. I made her acquaintance first at a Spiritualist Conference at Llanberis and invited her to visit London, where she was practically unknown, although her fine gifts were already fully recognized among Spiritualists in the North of England and in Scotland. She soon became a prime favourite amongst us, securing immediate attention by her pleasant easy personality and by the excellence of her demonstrations both in public and private.

During her London visits she is one of the most acceptable psychics on the Queen's Hall and Spiritualist Community platforms, demonstrating to an audience of many hundreds as easily and convincingly as to a roomful of friends. Her private sittings are arranged at the College, and these are eminently satisfactory to the members and strangers who see, that when she is at the College, she has little free time. While in her public work she seems to be normal, it has been frequently noticed that her frame and features seem to undergo subtle changes and express something more than her usual personality. She claims as her chief "control" an Egyptian, 'Angelôs,' and it may be that there is overshadowing by this 'guide' at certain moments. One reporter in describing her at work, speaks of, "This tall medium with an impelling personality."

In her private sittings a trance condition is more evident. Often "direct control" by a communicator operates. As one sitter wrote, after such an experience, "A dead man, my father, had returned, and was talking to me as intimately as in life." Full names, incidents, intimate things only applicable to the one communicating, sometimes predictions, come in a quick flow which starts almost as soon as the sitter comes into her presence, and her gift has given evidence of survival to thousands. Our critics who have never looked into the matter are





*Photo by Dora Head, 1 Oxford St., W.C.*  
MRS. BERTHA HARRIS



not aware of the spate of power, continually flowing through good mediums, and offering evidence of surviving personality. Godfrey Winn in the *Daily Mirror* for Dec. 1st, 1937, reports a group séance at the College, at which he arrived as a stranger. After receiving a recognized description and message from Bertha Harris, he comments, "Immediately a wall was knocked down between us, because you see, the only person who could want to talk with me from the other side was, as described, savaged by asthma all her life." This from a hard-boiled journalist, who goes on to describe the evidence also handed out to others in the same group.

During a visit to Edinburgh, as reported in the *Evening Dispatch* of March 24th, 1936, by a well-known journalist, Mrs. Harris was asked to visit a haunted house. Her findings on the site were in harmony with long-buried history, quite unknown to her. She is an expert psychometrist and has also made a study of the human aura as a means of detecting personal characteristics, health conditions, etc. She likes to speak on this subject and can express herself clearly and logically when she does so. It is interesting to know that her husband is a good trance-speaker, and at week-ends, when free from business, is often in request by societies in the North.

Bertha Harris seems to be what is called a "natural" medium, that is, one who has always been aware of unseen presences. In an account of her psychic life, which appeared some time ago in the *Two Worlds*, she speaks of often as a child seeing fairies, or "the little people." Her parents regarded her as an *imaginative* child and though her "seeing" sometimes got her into trouble they seem to have taken her unusual faculty as a matter of course. At the age of seven she one day declared that she had seen her uncle, believed to be at the time in South Africa, on board a ship; that he had a pretty dolly in his arms, which was thrown into the sea. Shortly afterwards the uncle arrived in England unexpectedly, and it was made known that at the time of her vision his wife had given birth to a child who died, and was buried at sea. The following incident is amusing. She often played chess with her father and often won. When asked how she did it, she said, "Oh, a big hand with finger-ends gone, points, and shows me where to move." It turned out that her great-grandfather, known to her father as a boy, had



his finger-ends cut off by a threshing machine. There were no more games of chess.

It was only after the passing of a brother, whom she *saw* after his death, that she began to connect her visions with the idea of survival, and determined to use her gifts to prove this to others. She has continued to do so with the consciousness of being guarded and helped by spirit friends. "I am often asked, she says, "if my work tires me; people are amazed at the vitality I possess, though I am not naturally strong. The work does not tire me, rather I feel that as I work and use my gift I become stronger and more energetic; I never experience an ache or pain as a result of my mediumship." And again, "It is a highway of adventure on which I meet with unexpected people and circumstances, my outlook on life is larger and fuller and I am able to deal with my own problems and receive direct help and guidance and rejoice in the life of service and helpfulness to others that has been opened to me."

It is good to meet a sensitive with such robust faith in her gift, and through its right exercise Bertha Harris is able to secure conviction through good evidence, and gives confidence through her personality, to the many who constantly seek her help.

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*The Friends Quarterly Examiner*, April, 1938, 2/- (Friends Book Centre, Euston Road, N.W.), has a useful article on "Spiritualism and Psychical Research," by Walter S. Rowntree, B.Sc., and is a useful review of the progress of Psychical Research. He quotes Sir Arthur Conan Doyle's words to himself, "Join the Psychic Library and read all you can," as advice which he would pass on to others wishing to make acquaintance with the subject. Many significant authorities are quoted, and we congratulate the editor of the *F. Q. E.* in introducing the subject to his readers.

*The Nebraska Alumnus* (The University of Nebraska Journal) for April 1938, has a thoughtful article on Psychic Research by Prof. W. G. Langworthy Taylor, Prof. of Economics, Emeritus. Prof. Taylor, who is well acquainted with the subject, says in conclusion: "It is worth noticing that many American Universities have introduced seminar or laboratory work upon the specific inquiry of Telepathy. Telepathy is logically the starting point for a wide study of psychic phenomena. We cannot predict how far the Universities will pursue the subject. The endowed Universities will probably stick longer than the State Universities, which indeed have manifested little interest as yet."



## NOTES BY THE WAY

Cuttings have reached us from a San Francisco group intimating that Dr. Harold H. U. Cross, its leader, paid tribute to the memory of our late esteemed Editor by a lecture on "Stanley De Brath, Apostle of Spiritualism," which was followed by an evening of psychic pictures with the same object.

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The passing of Mr. R. H. Saunders, in April, recalls the long years of devoted study which he gave to psychic facts. Our late member was particularly attracted to Voice mediumship and in the course of his investigation had a multiplicity of experiences, some happy and fruitful, some very distressing. It was at a sitting with Mrs. Wreidt of Detroit, when visiting England, that he made his first contact with the famous Guide and Healer 'Abduhl Latif,' which so interested him that it became a life-time's study to learn all that could be known in the West of this famous Mohammedan doctor of the 12th century. The result of his researches were given in his book named after the guide. Further contacts were made with 'Abduhl' through Mrs. Roberts Johnson and through Mrs. Blanche Cooper, the latter at the College extending over many years. Later still Eileen Garrett became the channel for this same personality, and then Miss Francis, both at the College.

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The passing of Dr. Maxwell Telling, of Leeds, in April, was the occasion of widespread expressions of sympathy and regret at the loss sustained by psychic investigation. Dr. Telling was a Vice-President of the Leeds Psychic Research Society. In February last he was the speaker at a large gathering in the city when, with no uncertain voice, he made his views on survival known, and what psychic knowledge could mean to the world.

Our friend had been a student of the subject for half a lifetime, and two years ago was the honoured guest of the College at the annual Dinner. I recall pleasant hospitality offered me in Dr. Telling's home and the discussions we held, and also association with him in a physical séance at which he showed acute discrimination while providing the necessary kindness. Our sincere sympathy is extended to Mrs. Maxwell Telling and her family.

\* \* \* \*

We hear of the passing of one of our Life Members, Mrs. R. E. E. Spencer. Major Spencer was one of the most valuable early members of the College; his researches and practical experiments in Psychic Photography made valuable contributions which are recorded in some of the first issues of this Journal. Mrs. Spencer



continued her interest in, and her generosity to the College for some years after his death.

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A visit from Lotte Plaat, in April, recalled pleasant memories of work given to the College by this famous psychometrist, who made many friends during her visits. She has been resident for some time in S. Africa where her husband held a Consular appointment, and they are now settled in Berlin in Government service.

\* \* \* \*

A recent visit from Eileen Garrett, just returned from U.S.A., was welcome. Unfortunately, her health in England is never good, and it does not seem at present that she will be able to undertake much work, a matter of sincere disappointment. Mr. Arthur Ford, on a short visit to London, also called upon us.

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Other well-known psychic workers are in London on their annual visit: Miss Helen MacGregor and Miss Margaret Underhill, who are chiefly located in Florence, tell us of their continued interesting contacts in that city where they are the leaders of an interesting group. Miss Underhill's inspirational writing we shall welcome shortly in a new volume, while Miss MacGregor continues to use her diagnostic power with skill. These two students are deeply interested in the use of the "pendulum," so largely used on the Continent for the detection of disease, and are experts themselves in its use.

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Much regret was felt by the College Council and by many members at the enforced cancellation of the College Annual Dinner on May 11th, but it is hoped that it may be possible to hold this pleasant function later.

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The Institute of Psychical Research has been particularly active in following up reported cases of Hauntings and Poltergeist activities. Dr. Fodor succeeded in securing the consent of the apparent agent of one disturbance, Mrs. Fielding, to submit to investigation at the Institute. The medium, however, is not strong physically, and away from the original centre of force the results are in diminishing ratio.

We must wait for Dr. Fodor's report and would note that this is probably the first examination of such powers, in the rooms of a society, since the well-known College investigations of 1923 and 1925.

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The Edinburgh College, at 30 Heriot Row, has recently attempted the investigation of a Haunted House in the outskirts of the city. One of the mediums employed by the society was used in making contact with conditions, some of which were recognized by the



present owner. The disturbing forces were apparently friends of the house, still interested in all that concerns it and its inmates, and they do not seriously incommode anyone except some servant girls who inconveniently depart.

Mrs. Ethel Miller, the founder and generous patron of the Edinburgh College, has been in London recently, and has frequently visited our own centre, it is a pleasure to see her in such good health after a long period of sickness.

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The Bi-Centenary in May of the conversion, or "heart warming," as it is quaintly expressed, of John Wesley, must recall to Spiritualists the records of the Wesley family, so well authenticated by letters written to John at the time by his sister on the spot, of the often violent disturbances which visited his father's parsonage. It has been suggested that conflict between the parents (on political issues) provoked, as we have known in other cases, this uproar by invisible forces. This must have provided John, the theological student, with firsthand evidence regarding invisible powers, and may have a hidden connection with the heart-warming of later days, although I see no reference in the many newspaper reports to these stirring incidents.

\* \* \* \*

Private luncheon parties arranged by a member of the S.P.R. have been held on several recent occasions at the Ladies' Army and Navy Club, with great success. Dame Edith Lyttelton made an excellent hostess and this has been a useful means of bringing members of different groups together in a friendly fashion and of making known the new Series of Psychical Experiences, issued by Messrs. Bell, noticed elsewhere in our Book Review pages.

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Congratulations to our member Sir Newman Flower, of the house of Cassell, on his knighthood awarded in the Birthday Honours List. Sir Newman has been a serious student of psychic facts for many years and continues his interest.

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Mr. S. G. Soal has intimated that he does not wish to remain associated with the College as an Hon. Member, and his name has been removed. "Incompatibility" is a frequent reason for separation, and would seem to apply in this case.

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The College Programme for the current session has given members many interesting lectures from Capt. Herbert Bland, Mr. J. Deighton Patmore, Major C. H. Mowbray, Mr. Horace Leaf, Mr. L. E. Eeman



and others, all on subjects which they have made their own, while Mr. J. R. Constance, Mr. B. Abdy Collins, and several of our mediums have enriched our Discussion Teas by their contributions. We wish that many of our Country and Over Seas members could share more often in these privileges and they are assured of a hearty welcome when they can do so.

Welcome visits from Bertha Harris, from Mrs. Bailey, of Crewe, a new trance medium, and from Mr. Eric Jordan-Gill have aroused interest and have added to the fine regular work given by our staff-mediums.

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The Council have accepted the generous offer of daily assistance in the College, in a voluntary capacity, from Mrs. Mabel Kitchen, who was for a considerable time Librarian when the College was housed at Holland Park. Mrs. Kitchen has had wide experience in psychic study and in addition to supervising the Library is undertaking a class for psychic development.

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The following members have been generous in providing gifts of flowers and we thank Mrs. Carrell, Miss Comport, Mrs. Done, Mrs. Duff Baker, Mrs. Kitchen and Mrs. Poulton for their kindly thought.

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Accommodation for members visiting London for short or lengthy visits, and who wish to be close to psychic activities, is occasionally possible on the College premises by application to the Secretary.

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#### THE OTHER LIFE

By Rev. D. H. D. Wilkinson, M.A. (Rider & Co. 3/6.)

The author, a clergyman of the Church of England, describes his book as one for beginners by a beginner. This attitude of modesty and simplicity pervades the book. Nowhere does he become dogmatic and for this he is to be commended. It must not be supposed, however, that those who do not call themselves beginners will find nothing of interest or value in the author's experiences.

A case of spirit healing caused Mr. Wilkinson to begin a serious study of the subject. Later a haunted house brought him into touch with a medium who not only helped him in this matter but gave him evidence of the survival and continued interest of members of his own family. The author developed writing mediumship himself and he found, as others have found, that honesty of purpose does not always protect one, but that knowledge too is essential. His experiences have enabled him to bring a new outlook upon many records in the Bible and he has used his knowledge to help those needing it both here and beyond.

S.O.C.



## BOOK REVIEWS

## EVIDENCE OF PERSONAL SURVIVAL FROM CROSS-CORRESPONDENCES.

By H. F. Saltmarsh. (G. Bell & Sons. 3/6)

The Council for Psychical Research, which has in its possession the most exhaustive records of investigation into psychic facts of any Society in existence in the world, has step-fathered a new, popular, moderately priced, series of books, of which this is the first to hand.

The material, taken from the Proceedings of the Society, is pre-digested by the authors, in order to attract a new reading public and, though the S.P.R. does not hold itself responsible for personal views expressed by them, it has opened its treasure chest and given its blessing, an attitude welcomed by all serious students.

Evidence of Personal Survival, the first part of the title of the initial volume, is widely demanded and imperatively needed to-day. But I somewhat misdoubt whether the evidence, *From Cross-Correspondences*, will bring conviction to hungry-hearted men and women. It is *caviare* and not bread and butter. All would like to possess gold but few will undertake the labour of digging for it, and here the gold must be sought for in material which has often puzzled experts in Psychical Research.

And yet the very difficulty presented, that it is not just a matter of paying and sitting with a medium and receiving evidence, more or less satisfactory, may interest many minds and secure fresh interest. For here, to use our modern word, is a seemingly *planned* attempt to convince a certain group of men and women, whose minds are capable of appreciating the effort, that some of their friends and fellow-students who have passed out of mortal life, remain interested in them and in their continuous efforts to fathom man's strange psychic powers. Myers, Sidgwick, Verrall, Gurney, Hodgson, all great students in their day, have not it seems forgotten their own heroic labours, and here they are, apparently attempting, with larger vision and knowledge of two modes of existence, to devise a method by which the critics may be confounded. They seek by this method, original to this group, to side-track the explanations of telepathic and subconscious transfer from one mind to another, by which the sceptic escapes from accepting proof of survival.

That is how it looks to me, and so Mr. Saltmarsh, the author, views it, though he leaves it to the reader to decide, on the evidence presented, as to whether the attempt has been successful. Some of his colleagues have accepted the proof whole-heartedly.

Only intellectuals who knew the difficulty, which they had faced themselves in their life-time, of bringing conviction to a certain type of mind, could have devised the scheme. It might easily have fallen still-born, for it was left to be discovered almost by chance by investigators. The selection of classical phrases and coincidences from favourite studies in life, and the ingenious weaving of these together by the planting of selected passages in the mind of one sensitive and another, far distant



from each other, and ignorant of the meaning of the messages passed through them; these brought together by hints through other hands as to the complete message they were aiming to send put the pursuer on the track of the solution; this is what is roughly meant by Cross Correspondences. This method was used on dozens of occasions and began to be watched for, old records which had been ignored for lack of a clue were looked up and yielded valuable evidence. The sensitives used were non-professional, except in the case of the famous medium Mrs. Piper, and the veracity of all is accepted. Cross-word puzzles are a commonplace to this generation and it may be that the "other side" has been using the method, provoking us with hidden clues and sometimes exercising their humour upon us. Impatience of the denseness of the investigators is also shown at times and the limitations of the senders as, when one says, "This sort of thing is more difficult to do than it looked." "Puzzles which are too easily solved fail of their purpose," says Mr. Saltmarsh, and the very difficulty presented may appeal to many to whet their teeth on these problems.

Spiritualists have often claimed that the Modern Movement to bring conviction of survival by means of the trained sensitivity of mediums was engineered from the other side of life, and now the S.P.R. from some of its own records, seems to support this claim.

I should like all serious students to read this book, which the author has taken pains to make readable for any intelligent person, if only to appreciate what labours have been expended on the problem by devoted men and women, voluntary workers who have found it difficult to accept facile explanations of survival. These labours ordinary Spiritualists could and would not undertake, they might think them waste of time, but anything which can throw one ray of light upon the great problem which has been set both Researchers and Spiritualists for solution for the world at large, is worth while, and deserves close attention.

A five-page appendix to the book lists the exhaustive Proceedings of the Society over many years in dealing with Cross Correspondences.

Other volumes in the series are in the Press, on Hypnotism, on Ghosts and Apparitions, on Evidence of Purpose and on Precognition, and should be secured by the serious reader for his own library.

B.McK.

#### MAN'S LATENT POWERS.

By Phoebe Payne. (Faber & Faber, Ltd. 7/6)

This book is welcome because it comes from the pen of a worker in the Theosophical Society who spares us the usual assaults on professional mediumship and does not offend by talk of "spooks," "astral shells," etc. Coldness has been engendered between Theosophy and Spiritualism by such remarks and valuable time lost during which both bodies might have presented a common front to materialistic tendencies.



Miss Payne's strength and usefulness, to both groups, lies in her knowledge of the practice and teachings of both. A natural psychic, she was as a child aware of unseen impacts. In young womanhood she sought verification of these and was led to the British College for study and development, for, curiously, Theosophy makes little or no provision for psychic training and experience of supernormal facts. Later she worked at another psychic centre, experiencing mediumship at all its stages and finding opportunity to use her own developing gifts. This early work was doubtless the period at which the author saw the dangers of too passive a use of psychic powers and her vigorous mentality led her to study and analyse her own mediumship and develop, on more positive lines with full mental awareness, a psychism which could be used at will, at psychic, mental and inspirational levels. Here Eastern and Theosophical teaching and methods became valuable as they have to many psychic students and I am in agreement with many of Miss Payne's findings. But for Spiritualism which has undertaken the important task of making the world aware of this new knowledge at the simplest level, the psychical, and by the gifts of very simple people in many cases, who carry the burden of the public work and to whom we owe a great debt, positive psychism is difficult. In many cases there is no urge to mental development and also, as Miss Payne points out, such positivity may encroach temporarily or permanently on sensitivity by making the medium self-conscious. That is a very real danger for a public worker unless training schools with endowments are provided to allow sensitives time and remuneration for such adjustment.

Yet some of our best professional mediums—I can think of a number—have studied their own powers very carefully and have questioned and developed these in order to give better service to humanity, ministering at all three levels to sitters who can appreciate the contacts. There would be very little popular knowledge to-day, with all the real comfort and enlightenment that has come to many, if we had only positive mediumship to rely upon, for as a rule this is developed by students who do not intend to use their gifts for public use. If Theosophy had specialized on this aspect in a definite way, offering training and demonstration through their centres, as a parallel contribution to knowledge, alongside the more popular appeal of Spiritualism, the world would have been richer and Theosophy less sterile.

The volume under review is rich in useful suggestions to all students and I can heartily recommend it, and if in some points I may differ that is only natural in different schools of thought. The recommendation that doctors and teachers would find it most valuable to work in conjunction with a good psychic commends itself; such co-operation is not untried, but too often professional jealousy bars the way.

Believing in survival and in the right use of mediumship as a verification of this, the author emphasizes that we must not stop there or depend upon it exclusively, but by study and awareness develop any natural sensitivity we may possess and learn to make our own contacts



as a means of service. This, thousands of serious Spiritualists have done and are doing, and her closing words, which I quote, are often emphasized in these columns :—" But the opening of the subtler faculties must be preceded by a growth in the sense of social responsibility and some control of the personal nature, for only when the student is ethically as well as psychically developed is he fit to use these powers wisely. Then indeed they may be a means of working true magic, for the magician is one who in learning to know and control the forces within his own nature learns also to co-operate effectively with the still greater natural energies external to himself."

B.McK.

#### H. P. BLAVATSKY AND THE THEOSOPHICAL MOVEMENT.

By Dr. Chas. J. Ryan. (Pt Loma, California, University Press  
2-50 dollars.)

If argument could convince the public of to-day that Mme. Blavatsky, the Founder of the Theosophical Movement, was an unjustly maligned woman, then she does not lack every kind of support from her admirers. Books, which justify her, flow upon us, while the opposite camp remain silent for the most part, but there has been no withdrawal of the charges made in the eighties. " Either she is a Messenger for the Masters or else she is a fraud. If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist. If there are no Masters, the Theosophical Society is an absurdity, and there is no use keeping it up." So said Annie Besant at one critical period. Mme. Blavatsky passed on in 1898 and 40 years afterwards we continue to have evidence of the seed she sowed in the vitality of many branches of Theosophy throughout the world, branches which may differ from one another on lesser matters but never waver in their devotion to her personally and to the main body of the teachings for which she claimed to be the instrument.

The Pt Loma Press is particularly active just now, through Dr. Purucker, the leader, in his monumental work, *The Esoteric Tradition*, and now this very readable volume by Dr. Ryan, one of its members. To him and many others, Mme. Blavatsky was a messenger, used by super-men called Masters, still choosing to live in the world and intent on getting timely help to humanity. The Masters were quite aware of the limitations of their messenger, but she had faith, devotion, and an undaunted spirit in the face of adversity which were invaluable for their purpose. She had experience of both the fine and the seamy side of life, she was cultured and, above all, for the main part of the purpose in view, she was a sensitive who could hear their voices or be moved to write their message. It was this very sensitivity which provoked all the trouble which echoes to the present day, for at times she used her psychic powers, after the foundation of the Society it is said with reluctance, and even with some scorn, for the conviction of those who needed material evidence of forces, unexplainable except as representing powers in man which had been forgotten or overlooked.



Psychic powers have often been used to attract attention and, perhaps in her case, to win the allegiance and the support of wealthy inquirers without which the work could not go on. Mme. Blavatsky claimed no 'other world' help in these demonstrations of physical manifestations, she asserted that in her case the power lay in herself through training in occult study. We recall her early association with Spiritualists in America when the interest lay mainly in phenomena. It was at the physical séances of the Eddy Brothers that she first met Col. Olcott, an association which made her future work possible. At these séances she had very wonderful experiences, she may have added to the power. Later, I believe, she had a sincere desire to see the Spiritualistic movement develop on lines of philosophical study of the forces manifesting so freely at that time and often misused. But gradually many of the Spiritualists fell away as she tried to eschew phenomena altogether, and so the division which exists to-day became permanent. It might have been useful to both sides if they could have remained, if not together, side by side in harmony.

Often uncouth in her behaviour, Mde. Blavatsky's personal simplicity of life, her diligence and her amazing labours with her pen, the prophetic vision of much that has now become a part of generally accepted knowledge, and the devotion she aroused in many of her followers, is well told by Dr. Ryan. The torch she carried so long and with such pain to herself lighted the fires of many lives and brought enlightenment which still serves many seekers groping in a new world where old ideas are fast disappearing. Her voice and pen were ever used to advocate the Brotherhood of Man, irrespective of race or class, when such teaching was most unpopular, and in this work Spiritualists can unite with Theosophists in thanking her. She saw clearly the need for a unifying of thought if humanity was not to perish in chaotic disaster for lack of guidance; looking upon the world as it is to-day we see that she looked beyond her time.

Her mistakes, if she made such, have been discussed enough. We have more light on many matters now than when these things were burning issues, and I could wish that her advocates would refuse further discussion of the old controversies. Let the dead bury their dead, and let energy be concentrated on the living words she sent forth which we need for present-day help.

For those who wish for a comprehensive and connected view of her life and of the progress of the Society since its inception I can thoroughly recommend this book.

B.McK.

#### MATERIALISATIONS.

By Harry Boddington. (Psychic Press, Ltd. 3/6 net)

The author of this useful, cheap, and extremely well illustrated book on Physical Phenomena, is very well known in National Spiritualist Circles as a writer and speaker. He is one of the few who has aimed at providing books of instruction at a price which the workers in the Movement can afford and his informative shilling text-books on Aura



and Kilnascrenes, Trance States, Psychic Healing, Prophecy, Automatic and Direct Writing have had a wide sale.

Possessing mediumistic powers himself, he is able to illustrate his books from personal and experimental sources.

The present book is more ambitious and meets a need. The extensive field to be covered necessarily means severe compression, but I am astonished at what has been included both in letterpress and illustration. A recent attack on a London physical medium in his own home circle points Mr. Boddington's message, that too long the Spiritualist Movement has been careless of its valuable mediums and that it must amend its ways by educating investigators up to the point at which they can rightly appreciate the subtleties of physical phenomena and the relation these bear to the body and mind of the medium, refusing admission to physical séances unless this is assured. He particularly emphasizes the influence of the minds of the sitters upon the medium, especially when the etheric body is loosened. It may seem a counsel of perfection but the advice is timely.

The case of Clive Holmes, the medium who suffered four months' imprisonment, lost his job and a prospective pension, who has given much voluntary service, and spent time and money in the development of his gifts, is a recent example of what a medium is exposed to. The author had experimented with him on several occasions under excellent conditions of control and has secured photographic evidence with an infra-red camera. One of these results is reproduced in our pages. He is convinced that Holmes is a genuine medium who has been punished unjustly, that the witnesses in his defence were allowed an inadequate hearing, the bench of justices knowing nothing of the subject that was being tried. He hopes that when the medium has recovered from the long strain placed upon him that he may be able to justify himself in the eyes of the public who matter.

We can recommend this book to readers requiring a quick survey.  
B.McK.

A new edition of A. E. Waite's translation of Eliphas Levi's *Transcendental Magic* has been published by Messrs. Rider & Co. (price 12/6). The first part explains the principles underlying magical operations while the second part deals with the practice of magic.

#### YOGA EXPLAINED

By F. Yeats Brown. (Gollancz. 7/6 net.)

This book gives useful information and illustrations of practices for the study and is more suitable for those who have already made some headway.

It is surprising to find a writer who has studied these forces referring to Spiritualism (p. 268) as if it had reference to Necromancy, the reviving of corpses. Yeats Brown is in this most unfair to the great body of knowledge accumulated in England by Spiritualists and Researchers, which has not the slightest reference to the above gruesome practice.

B.McK.